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The Churchman,

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REV. SAMUEL SEABURY, D. D., EDITOR.

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Communications.

For the Churchman.

Mr. Editor,—I believe that with all good men among us, whose views are single, and whose feelings are Christianlike, the predominant emotion produced by the late Convention of this diocese, is that of devout gratitude to God. It went far towards wiping off the disgrace unhappily incurred by some of the transactions, and not a little of the spirit, at that of last year. It indicated also a much better and holier general state of feeling throughout the diocese,—one more governed by the benign influence of Christian love and harmony, and one more alive to the requisitions and responsibilities of the Christian profession. We may hope that this has been in gracious answer to prayer, and that it is not presumptuous to regard it as a token of the divine approval of the resolution respecting prayer which the next previous Convention adopted at its close. The prayers for the diocese and its Bishop, which at an early period of our present troubles, appeared in the editorial columns of "The Churchman," and the frequent efforts made in the same paper to diffuse spiritual views of the Church of the duties which we owe her, and of the principles, affections, and mode in which those duties should be discharged, may have been among the means thus blessed to us. At all events, thanks to God for the unspeakable gift of his grace, and encouragement to hope for the continuance and increase of that grace, are our precious privilege, if true faith governs our reflections on the past, our present thoughts and actions, and our anticipations of the future. That it may be so, let prayer be made without ceasing of the Church unto God.

The Convention, however, unhappily, was not without circumstances which should humble us under a sense of that "infection of nature" which "doth remain, yea, in them that are regenerated." Sorrowfully though it should be, we yet ought to consider these things also in forming an accurate estimate of the real character and bearing of the Convention, and of the lessons, cautions, and warnings that it should read to us.

That individual was again sent to our ecclesiastical council, who insulted the clergy last year by holding out the lure of worldly profit as a motive for their action, and who had previously disgraced both his head and heart by declaring that our Bishop should be condemned on suspicion, even were there no proof of guilt. Parishes cannot expect to contribute to their own fair Christian reputation, or the blessing of God upon the Church, by commissioning such men to attend to her concerns.

The man who likened Bishop Hobart to the devil, who is a great favorite with the minority in the diocese, who for some thirty or forty years has been mainly conspicuous for his fondness for opposition, strife, and contention in the Church, and who in last year's Convention quoted Scripture in mockery, and flouted one of its most profitable doctrines, was again a member, and eminently true to his instincts. There are those who can remind him, if he needs to be reminded, how the principles, temper, and mode of his interference in Church matters were regarded and rebuked by such men as Bishop Hobart, Richard Harison, and Rufus King. Our parishes ought to be more careful to send none but men of true and consistent piety.

A delegate from Grace Church, Jamaica, made himself ridiculous (as would appear from the manner in which his fellow members received his ebulition) by tendering that cheap price of reputation, *talk about morality*. This would have been a little more in place if the untruth which he was last year the means of transferring from the minutes of the vestry of his parish to those of the Convention, had been retracted and apologized for by him.

There has been with some in the debates of the last two Conventions, and also by written articles in the interim, remarks that point to characteristics of man's fallen and depraved mind, which they tend to illustrate. There is a class of the community, encouraged, increased, and pampered by no small portion of the periodical and especially of the newspaper press, with whom a favorite department of inquiry, contemplation, and rumination, is supplied by the failures and errors of their fellow men, and the proceedings of judicatories in reference to them. Under such influences there is engendered in society a fondness and habit of thinking evil, of indulging imagination in evil and impure directions, and gratifying it by correspondent exaggerations in cases, on which from any cause there may be pleasure in dwelling. There are various kinds and degrees of this principle; but the principle itself in some of its phases and measures is very largely in operation, and is often imbibed, perhaps unconsciously, where it ought least to be expected. All unbiased persons know, or may easily know, the extent to which it was attempted to prove the charges against our Bishop. It is well known that some of even his condemning brethren unhesitatingly acquitted him of aught that could be justly denominated crime. And yet with what fondness and pertinacity have the most unjust, false, and cruel perversions and exaggerations been the result of the indulgence of prurient and indecorous imaginings! Surely there must here be wanting, if not the reality, at least the delicacy and refinement of virtue, and that high sense of truth, justice, and honor which is bound up with genuine morality and Christian consistency.

The published reports of the debates in the late Convention present several points proper to be considered, in order to a full and just view of the important matters which principally occupied that body. It may be well, however, first to notice a leading editorial which somebody prepared for "The Protestant Churchman" of October 10th. Amidst the characteristic fanfaronade of that paper, the article speaks of the lay vote in favor of Judge Buel's amendment, as a positive act of the laity, which in connection with a similar positive lay act last year, is to give, I know not what proof, but certainly very overwhelming, of the state of the diocese, the future prospects of the Bishop and his friends, &c. &c. I suppose the refer nce to last year has in view the vote on Dr. Wainwright's resolution. That the reader may form his own view of the value of the writer's conclusion, I will do what it was not convenient for him to do, furnish the *facts*. These stubborn things are often sadly in the way of fables. In 1845, the lay vote stood 55 congregations out of 105, or two more than a majority; in 1846, 63 out of 127, or one less than a majority. In 1845, (omitting two divided parishes,) the majority had 7 votes over the minority; in 1846, (with the same omission,) one vote.

In 1845, the lay vote of 55 was balanced by a clerical vote of 68, a fraction less than 25 per cent in favor of the latter. In 1846, the lay vote of 63 was balanced by a clerical vote of 92, a fraction less than 50 per cent in favor of the latter. In 1845, the clerical vote of the Bishop's friends was 68 against 42; in 1846, 92 against 47.

The fear in which the editors of "The Protestant Churchman" stand of the editor of "The Churchman" is perpetually showing itself in the most amusing efforts to seize every opportunity to write him down.*

The author of the editorial now before me pretends to think that Dr. Seabury's first voting against the amendment to the resolution which constituted the leading act of the Convention, and then voting for the resolution with the amendment, was "an abandonment of principle." That this unworthy but characteristic charge is not justly applicable to the Bishop's friends who favored the passage of the resolution, with the amendment, (or more properly the *proviso*, for it was made part of the resolution by the mover himself,) I hope to make appear by and by. Whether this editorial is the result of the deliberations of the full cabinet of editors, or is the work of some one of the fraternity, willing to take for the nonce the laboring oar, I cannot say. Certain it is, however, that the charge of abandonment of principle, for first voting against a portion of the resolution, and then, when not succeeding in having that portion stricken out, voting for the whole, is a very stupid one. Every one qualified to judge on the subject, knows that there is perpetual authority for it in the best, the wisest, and most upright men. But here might be manufactured a chance to make a thrust at "the editor of the Churchman." Sensible men need no farther enlargement on this head, I have not time to waste on others.

This talk about abandonment of principle, places the editorial leader in an awkward propinquity to a negative property appertaining to another column of the same number (or rather to its simultaneously issued supplement) of the Protestant Churchman. I allude to the fact of "Rev. J. W. Brown, M. A., Editor," being among the missing on the final vote. There has been no little flourishing at times in that paper about *principle, crisis, speaking out, doing duty*, &c. &c. After all this the above mentioned *non est inventus* is rather somewhat of a bathos. I do not know what is the *consideration* for, and on account of which the company of editors are allowed to associate and join together under the above style and title of "Rev. J. W. B." &c. There are two facts, however, in this connection, that look us pretty unceremoniously in the face: first, that in the aforesaid final vote there was a division among the patrons of the Protestant Churchman; and secondly, that it is not always an unworldly wise calculation that *no side is the safe side*. This little piece of policy may perhaps claim exemption from the charge of "abandonment of principle" on the ground that abandonment supposes the previous possession of the thing abandoned.

Joseph L. White, Esq., rather more intent upon speaking, than cautious about the bearing of his remarks, made a conclusive demonstration that will probably be more welcome to others than to himself. It would be difficult to bring an important portion of his arguing to any other rational conclusion, than that the sentence of the Court of Bishops is null and void. It was not admonition; it was not deposition; it was not the suspension provided for in the Canon. It was a sort of suspension, which was not suspension; it was a deposition, not deposition; it was a nondescript, which taxes all a lawyer's ingenuity to tell what it may by possibility be.

In a word, it was something which the law gave the Bishop's no right to pronounce. According to Mr. White, those Right Reverend gentlemen either knew not what they were doing, or purposely did wrong.

The existence for some three or four years previous to the General Convention of 1844, of a deeply laid, extensively ramified plot for our Bishop's destruction, is a fact whereon there is shed a constantly increasing light of evidence, which it is to be hoped, will in due time, be laid before the Church. A truly equitable canon would have provided security, that no one should be a member of the Court, on whom there might rest, in this matter, reasonable suspicion. The spirit thus engendered was raised to an exceeding madness of malignant, vindictive, and mendacious fury, while scouts were out hunting up material for prosecution. When the verdict was obtained, and the sentence pronounced and submitted to, a Christian man would think that enmity would have been satiated. But no: life was yet spared; the heart's blood had not yet been tasted. The scourge must not be laid aside. Give, give, was yet the horse-leech cry. The victim must again be dragged forth to judgment, or be driven to a suicidal destruction of what of official existence was yet left to him. Well might the just and generous minded Ogden exclaim against the cruel, persecuting, and wicked spirit of Bishop Onderdonk's enemies! True, the intensity of this spirit has, to the credit of our Christian character, in a good degree subsided. In some instances it has died out from exhaustion; in many more, it may be hoped, it has yielded to a becoming sense of truth, justice, and decency; while there are undoubtedly cases in which it has given way to a real change of heart, and to the subduing influences, through the grace of God, of the pure and holy spirit of the gospel. Reference would not now be made to this subject, but for evidence in the late Convention, that the evil spirit of intolerance and persecution, has by no means been yet cast out of all who were possessed of it. In one of Judge Jay's speeches, for instance, he took most unchristian notice of our Bishop's having, during his suspension, published a series of religious tracts. This manifestation of ungodly temper reminds me of two others which seem to belong to the same category.

There was once a paper (but for the honor of the gospel and the Church, it was not long sustained,) published in Charleston, S. C., called the Episcopal Protestant, very unscriptural in doctrine, and very unchristian in temper. Its editor was exceedingly mad, because Bishop Onderdonk's sentence stopped where it did, and hesitated not to vent his spleen because the Bishop was still allowed to partake of the Lord's Supper. Not even the circumstance that the editor's own diocesan was the first who administered that blessed sacrament to the suspended prelate, could allay his irritated feelings. In the same spirit, displayed with greater vulgarity, umbrage has been expressed at Bishop Onderdonk's having, at their own request, received young men at his house for conversation, instruction, and counsel, in matters interesting to them as Christians, and as candidates for the holy ministry. And now it is laid to his charge, as what men professing piety can consider a grievance, that in his retirement from the world, he should employ his pen for Christ and the Church, and for the spiritual benefit of his fellow men. Happily, however, there is a more Christian spirit abroad. There is reason to believe that the "Tracts for the Seasons" are well received, and doing good in all parts of our Church, that they are often the cherished companions of devotional retirement, and that they furnish interesting and edifying family reading.

But what shall we say of the spirit that rules in such exhibitions of temper towards our Bishop? How does it comport with professions of regard for Christian morals and piety? Is it not clear that personal hatred is, at least to some extent, an ingredient in the feelings and motives that pursue him? What a blessing is it that the influence of the evangelical atmosphere around these vindictive men has expelled from the Church the dungeon, the rack, and the stake!

Combatting for his own purposes, a ground which he knew his opponents did not take, Mr. Ketchum made a show of sympathy for our missionaries. Such sympathy, honestly felt, is well bestowed indeed. He is known, however, as a somewhat noisy member of a party in the Church, which is constantly giving indications of a desire to make our missionary operations mere party agencies. Even "poor missionaries with thread-bare coats, or no coats at all, subsisting on one meal a day," may get along the best way they can, for all such churchmen and Christians care, unless they pronounce the *shibboleth*. It is not long since I heard of one of our Bishops who declined recommending a worthy clergyman for missionary aid, because he was reported to be favorable to what the Bishop chose to call Tractarian Theology. It is no wonder that contributions should be so sparing to funds which it is thus sought to pervert to party purposes from the godly intent of donors.

The Rev. Dr. Taylor acted wisely in previously committing his speech to writing. It is a good sign when men seem to be aware of their own infirmities. It had been better for him, however, to have confined himself to his paper. There was a brief extempore introduction, but little creditable to him. A short time before the Convention, a correspondent of the Churchman, moved by the unhappy experience of last year's Convention, suggested that to guard against any unnecessary, unjust, and injurious waste of time in discussion, "a suitable way may be to resolve, when the question of salary comes up, that after a reasonable time, all debate shall cease, and the question be taken; and this, if done on the second or third day, will give a fair expression of the sense of the diocese." On the evening of the third day, after the question of providing for the Bishop's support had been largely debated, and knowing that it was the desire of many distant members to leave town the next morning, Dr. Higbee moved that at a given time that evening all debate shall cease, and the question be taken. It is well known to be a besetting evil in all our legislative and deliberative bodies, that the ends of truth and justice are greatly jeoparded by inordinate disputation. There is no point on which sensible men, of conservative and order-loving views are more united than that relief for this ought to be placed within reach. If I am rightly informed, the members of the British House of Commons take this thing very much into their own hands, without the formality of a rule or resolution; and when they have heard enough, effectually shut out further debate by such a combination of noises with feet and throat as keeps at defiance all the efforts of which the human lungs are capable. Something of the kind is common with us in joint, persevering, and stout cries of *question,—question*. For my part, I fancy neither of these expedients. And yet the end ought to be attainable. The allowance by standing order of *moving the previous question*, is deemed by many a rather harsh and odious measure. The least exceptionable expedient is, one on the principle recognized by the above mentioned correspondent of the Churchman, and by Dr. Higbee. There are two ways in which the principle is often applied with very salutary effect: the first that contemplated by them, a resolution to stop discussion at a certain hour: the second, a resolution limiting each member in speaking to a certain time. Dr. Taylor could brook nothing of the kind, and condescended to adopt language rather befitting the wincing of radicals at all wholesome and orderly restraints. His talking about "an attempt to put down freedom of debate," about "the iron will of a majority which we cannot resist," and about "an arbitrary course pursued by an arbitrary majority," was sadly out of place. The spirit and temper also of his unworthy insinuation about his reverend brother's *privately associating with such parties*, would rather befit one who knows nothing about Christians taking counsel together in matters concerning the Church, except it be of the character of secret political caballing.

Dr. Taylor's reference, in his written speech, to the action of the Diocesan Convention in 1787, respecting the Episcopal Fund, is not only obnoxious to Mr. Forbes's objection to it, as giving a false coloring to that action by witholding a part of that record: it amounts to a literal misquoting of that record; a fault for which, in a written document it is difficult to find an excuse. The doctor says "it is expressly declared in the law then enacted, that the object of the fund was to defray in the most effectual manner, the extraordinary expenses which the Bishop may incur in his visitations of the churches." Now what will the reader think when he is told that *no such thing* is declared in the law then enacted? The law is the XIVth of the "Rules and Regulations," adopted in Convention in 1787, and is to be found on page 16 of Onderdonk's reprint of the Journals. That rule requires collections to be made for *two purposes*; first, "in the most effectual manner to defray the extraordinary expenses which the Bishop may incur by his visitations of the churches." All the then Bishop's *ordinary* expenses, attending the support of his family, the maintenance of hospitality, &c. &c., were provided for by the income of his office, as Rector of Trinity Church, New York. Provision is *here* made simply for actual expenses incurred by the special duty of visitation required of him as Bishop of the Diocese. This was one object of the collections required by "the law then enacted." The *second* was, "*to establish a fund*," the Episcopal Fund, to which Dr. Taylor wrongly applied his quotation. And this was declared to be "*for the better support of the Episcopate*." Both objects,—to wit, the immediate provision for the Bishop's visitation expenses, and the establishment of the fund for the support of the episcopate,—were ordered by the same Rule "to be left entirely under the direction of this Convention;" the very principle now recognized in the act incorporating the Trustees of the Fund; and which certainly makes the Convention the judge as to what *is* "the support of the episcopate," for which the fund was provided. Surely Dr. Taylor cannot need to be reminded that such errors of quotation, especially in a written document, are by no means consonant with the subject of morals now so much spoken of.

But this is not the only instance in which this short speech is exceedingly objectionable. Mr. Forbes was not wrong in drawing from it "the fearful inference" that by implication it charged sacrilege upon those who differed from the speaker. The Doctor's language is, "Let other men think as they may, for me to do this thing would be sacrilegious and horribly wicked"—not that *in his estimation* it would be; but positively, that *it would be*. And can that be sacrilegious and horribly wicked in one, which is not so in another? Certainly not. The true meaning of the words is, that the expected vote of "an arbitrary majority," let other men think as they may, "would be sacrilegious and horribly wicked." Dr. Taylor, however, said he did not mean this. He should be careful not to write and say one thing and mean another, for there is morality involved in this too. I would also venture to suggest in kindness, that hereafter he not only write his speeches, but lay them by to cool before use.

I intimated above an intention to revert to the ground, that for our Bishop's friends to vote for the resolution as it finally passed with the proviso, was no departure from the principle which they have uniformly cherished, that he is still the Diocesan, and as such entitled to support. A sordid writer in the Protestant Churchman applies his own mercenary principles and views to them, and supposes them defeated because all the money was not voted which was at first contemplated by Judge Buel's resolution. This writer (he occupies a leader) will perhaps hardly understand how principle could be retained while dollars were lost.

John Jay, Esq, no mean authority with the Protestant Churchman, probably one of its editors, did not think *the Bishop's friends* chargeable with "an abandonment of principle" by their vote. In his own name, and that of others of his party, he declared that "they intended to vote against the resolution with the proviso, for the plain reason that *they* could not consistently with the principles which they had openly avowed, and which they still held, vote for the resolutions even in its amended form."

Not so with the Bishop's friends. They could (and almost to a man they did*) vote for it, in entire consistency with their principles. If the resolution had been, that the trustees pay the money, *provided they ascertain from competent authority that they may rightfully do so*, the Bishop's friends could not, and would not have gone for it; for it would then have implied an admission of doubt on their part. As the resolution stands, this is the meaning of it: *We maintain that Dr. Onderdonk is our Diocesan, and therefore entitled to maintenance from the Episcopal Fund. Some of you doubt this, others deny it. You both desire to have the point settled by some competent authority. Very well, we say, find any authority more competent than this Convention, and go to it; we are ready to meet you there, and are not afraid of the issue; as evidence of which we are willing to stand between the trustees and any harm to which you think they may be exposed.*

This was viewed and received in the proper Christian spirit by a number of clerical and lay members not usually acting with the Bishop's friends; and the Convention was brought to a close in a manner becoming a council of the Church of God.

It is important to be observed, however, that *prior to the vote being taken* by which the resolution was passed by a large majority of both orders, "Judge Oakley," a distinguished member of the opposition, and high legal authority, "rose and said, that he had reflected attentively upon the subject, and had come to the conclusion that *no legal proceedings could be instituted*."

The silence with which a pointed and important declaration of Judge Jay, emphatically made *and repeated*, was met, ought not to be unnoticed in a fair view of the bearing and results of this Convention, especially when taken in connection with a portion of the unfair conduct of the Protestant Churchman. That print had often ventured to assert, that the Convention of 1845 had furnished conclusive evidence, that the great body of the clergy of this diocese, including of course many of the Bishop's friends, were opposed to the idea of his ever being restored to his functions. Those who had regard to the truth in the matter, were aware that no such evidence had been afforded. Some of the Bishop's friends among the clergy, in allusion to a false rumor which it suited certain persons to raise, that there was a project for the Bishop's *immediate* restoration, did disavow any desire for *this*, and did say that it could not be attempted without injury to the Church. The inference hence drawn by the Protestant Churchman is clearly an unfair one. It is so in all honest reasoning. It is proved so by the fact that no similar disavowals respecting restoration were made this year, although it was declared on the floor that The Churchman, often spoken of as the organ of the Bishop's friends, had come out in favor of the restoration. And this proof is greatly strengthened by the following consideration: At the session of Friday morning Judge Jay delivered a speech, of a part of which the following is the report of the Protestant Churchman:—

"Bishop Onderdonk has no claim to the confidence and trust of the Diocese, or to restoration to office; for it was the solemn conviction of the speaker, that *the various steps taken by his friends were but the entering wedges for his restoration to his bishopric.*"

At the evening session of the same day, the Judge made another speech, from the report of which in the same paper, I make the following extract:—

"He could not conceive of any motive of the majority of the Convention for forcing through this resolution to canonize the Bishop, or *to make a case to present to the next Convention for his restoration.*"

And yet notwithstanding this repeated insinuation, not one word is heard of disavowal. Is the Protestant Churchman true or false in its bold and obstinate assertions? Was the speaker looked upon as not deserving a reply?

Worthy of note too, is the fact, that an amendment offered by John C. Hamilton Esq., to the effect that by the proposed grant to Bishop Onderdonk, no affirmation is intended of his jurisdiction, or of his right or title to any portion of the fund, found so little favor that he withdrew it.

Occasion was taken in the discussion to advert to the question of the right of conferring episcopal jurisdiction, and reference was made to Bishop Hobart's views. I have not the Bishop's pamphlet by me. I believe, however, that the following view is the right one, and if I recollect distinctly, was Bishop Hobart's, viz., that the *right to have* jurisdiction is given by the consecrators solely, or rather by the Divine Head of the Church through them, and *the right to exercise it in a certain diocese* by the electing power; that is, with us, the Convention of that diocese, and the general American Church, through the two houses of Convention, or through a majority of its bishops, and of its diocesan standing committees. Neither this electing power, however, jointly, nor any constituent part of it, can take away a previously given jurisdiction. This may in the canonical mode be resigned by the incumbent. Canonical deposition, by a judicial sentence, of course annihilates jurisdiction and every other function of the episcopacy. Suspension places every such function in abeyance. It exists, but the holder is disabled from exercising it. At least such is the case unless the law under which the sentence is passed expressly provides that it *shall annihilate* any or all the functions of the office. This our canons do not; and the house of clerical and lay deputies in the last General Convention *refused* to invest suspension with such an attribute. No future canon can of course attach that consequence to a case of suspension already existing.

Before closing I must give a moment's attention to a passage which meets my eye in the leader of the Protestant Churchman of October 17th. Not willing to encourage the impression that there was any return to better feelings on the part of the enemies of our bishop, the writer of that editorial states that the ultimate large majority of both orders in favor of the salary "was brought about by a gentleman who has ever been among *the most able, eloquent, and vigorous antagonists of those measures which in recent years have involved our diocese in difficulty and agitation*." Of the gentleman here alluded to, it is not my desire to speak. His yielding was entitled to Christian reception, as bearing a Christian stamp, and producing a happy Christian effect. Nor do I purpose exposing the falsehood of the gloss which the quasi-editor would have put on his reference to "difficulty and agitation" in which our diocese has been involved in recent years. Those who both know and honestly appreciate the facts in the case, are aware that the said "difficulty and agitation," though ever and anon slumbering for awhile, have been in the keeping of the same class of persons since 1793; annoyed several subsequent early Conventions; gave indications of vitality at the election of Bishop Moore, 1801; were not a little roused by Dr. Hobart's career as a controversialist; were exceedingly violent on the occasion of the election and consecration of that good man to the episcopate; followed the whole course of his administration with constant watchfulness and frequent outbreaks; were much stimulated by the publication of the Oxford Tracts; gave birth to the short-lived "Church Record," and the still lingering "Protestant Churchman;" were enraged by the ordination of Mr. Carey; and are now particularly noisy.

My main object, however, in the present reference to the Protestant Churchman, is to draw attention to the bearing of the above italicised quotation, on the point, which I believe there are a few who doubt, that the present opposition to our Bishop is mainly a war against his Church principles. The writer represents the gentleman concerned as "among the most able, eloquent, and vigorous antagonists" of those principles; and *therefore* not likely to make any compromise in the Bishop's favor. Concessions enough have been made by the Bishop's enemies to remove all doubt from the otherwise obvious truth, that such is the real state of the case. Were it not so, had the Bishop's ruin been pursued, the people industriously prejudiced and excited for that end, the community ransacked for evidence against him, and his presentment sought and effected, merely from regard to the morality and purity of the Church, how is it that the charges against the Bishop of Ohio are suffered to remain so long unnoticed? And how is it that the unblushing advocate of the sentiment, that although the charges through which it was sought to destroy our Bishop had not proof, but only suspicion to sustain them, they ought nevertheless to be a successful ground of condemnation?—how is it that if those charges were honestly the reasons for seeking the Bishop's destruction, and there is honest confidence in their truth, that such a man should continue to be in high favor, and be listened to as an advocate of morals, and should be twice rewarded by being sent to the Convention, there to act out his nefarious principle?

It would be wrong to advert to the late Convention without thankful notice of the evidence afforded by the report of the Standing Committee, and especially the reports therein included of Bishops McCoskry and De Lancey, of God's continued blessing upon our diocese. Be we all devoutly thankful to Him for it; and be it great encouragement and an effectual call on us to put our trust in Him, in faith, penitence and prayer, in holy devotion and heavenly charity, and in the diligent use of all the appointed means of grace, mercy and truth. Then may we humbly hope that He will still for Christ's sake, notwithstanding our manifold sins and demerits, be merciful unto us and bless us, and show us the light of his countenance.

C. H.

* And yet it was thought that credit would be allowed for speaking the truth, when editorial assurance was given, some time since, that "WE" of the Protestant Churchman 'never open the Churchman'

* The few who did not were governed by the opinion (erroneous as I conceive) that the proviso involved those who voted for it in the concession that there *might be a fair* doubt respecting the Bishop's claims as the Diocesan. I apprehend, however, that the proviso by no means necessarily supposes any doubt that may exist to be a fair one, but is merely, on the part of the Bishop's friends, a concession to the fact, that *others* think so, and a profession of fearlessness to meet the issue, if others choose to test the question.

For the Churchman.

Mr. Editor,—I have sent a copy of the following communication to the "Protestant Churchman." Please insert it in "The Churchman" also, so that the readers of both journals may see it, and oblige

F. S.

For the Protestant Churchman.

Mr. Editor,—An article in the Protestant Churchman under date of the 6th October, signed, "A Distant Subscriber," and headed a "Precedent for Indefinite Suspension"—has just fallen under my observation. I quote so much of the article as relates to the *suspension* of the Rev. Timothy Clowes, "a sentence of *indefinite suspension* from the ministry was pronounced by Bishop Hobart, and reported to the Convention of that year." If by *indefinite suspension* the writer means such a *suspension* as cannot by the happening of any required contingency, be terminated, and the suspended party fully restored to the exercise of the functions of his office, he has been exceedingly unfortunate in the selection of the case of the Rev. Mr. Clowes, as an evidence of the truth and soundness of his position. The sentence against that reverend gentleman was—that he be suspended from the ministry until he should make such acknowledgments as should be satisfactory to the Bishop of the Diocese. Now sir, it is a fact within the knowledge of the present writer, that just before Bishop Hobart sailed for Europe, in quest of health, in the year 1823, he expressed a great anxiety to leave the country as he would like to leave the world—at peace with all men. And that through the medium of an old and highly valued Pres yter, now of another Diocese—he gave Mr. Clowes to understand, that he would be *satisfied* with very *slight acknowledgments* from him—that he was about to leave the country in bad health—possibly never to return—and that he was anxious to relieve him from his suspension. Such acknowledgments as the Bishop kindly received as "*satisfactory*," were made by Mr. Clowes, and in consequence thereof, he was relieved from his suspension a formal manner, by the Bishop—and at once resumed the exercise of the functions of his office as a Presbyter. The reason why there elapsed the long period of about *six years* from the date of the suspension to its termination is, that the reverend gentleman repeatedly declared that he never would make any acknowledgement at all, and of course the Bishop could not relieve him. He had the termination of his suspension completely *in his own power*, and nothing but his stubborn determination not to yield at all, prevented that event at any time it might be agreeable either to his feelings of contrition or his sense of justice, to comply with the *express terms* of his sentence. I fear me, Mr. Editor, that but little capital will be made out of that affair against the suspended Bishop of our Diocese. Every sound layman in the land will tell you, that by the law Ecclesiastical in our Mother Church of England, a suspension *sine die* is void. And so would have been that of Mr. Clowes, if it had not contained the *condition* of acknowledgement to the Bishop, in the happening of *that event, fixed* the period of suspension, as much and as effectually as if it had been made to terminate by the afflux of any specified time.

F. S.

For the Churchman.

BP. WHITE AND THE EPISCOPAL RECORDER.

Mr. Editor,—The Episcopal Recorder of last week, we are informed, makes some characteristic criticisms on a collection of "Bishop White's Opinions on *Certain* Theological and Ecclesiastical Points," which has lately issued from the press of Messrs. Onderdonk & Co., New York.

It is apprehended that the Editor and the Correspondent of the Recorder will find the task of verifying all the quotations given in the above collection, too fatiguing: we, therefore, beg leave to give them another opinion of the venerable first Bishop of Pennsylvania, (not included in the collection they review,) and which may be verified by them with great ease, and which possesses a curious interest for them. It may be thrown into the form of question and answer as follows:—

Q. *What was Bishop White's Opinion of the Paper, published in Philadelphia, entitled "The Recorder?"*

A. Bishop White, writing to the Editors of that paper, says:—

"MESSRS. EDITORS,—I am a subscriber to your Recorder; when it was proposed to me, it was stated to be designed with a special reference to the concerns of the Episcopal Church. Although I had no expectation of its being conducted with hostility to any other, and indeed under the suspicion of this, would have declined the proposal; yet I did not imagine that it would become an *engine for the depraving of the communion to which I belong. This I conceive to be the tendency*, although it may not be designed, of the publication which has been commented on."—(Philadelphia Recorder, Aug. 33, 1823.) Signed

"AN EPISCOPALIAN."

Again:—

"MESSRS. EDITORS,—Wishing well to your Miscellany on the ground on which it was originally proposed to me and to others; I trust that there will speedily be a release of it from that species of publications, which, instead of being of service to our communion, has an evident tendency, I do not say with design, to a dangerous misrepresentation of it."—Sept. 15, 1823.

Bishop White discontinued his subscription to the Recorder about 1825.

A PROTESTANT EPISCOPALIAN.

For the Churchman.

Mr. Editor,—It must be a subject of gratification to the friends of the Church to see the spirit evinced in its extension in every part of the city; and particularly the favor that the establishment of free seats is daily gaining in the public estimation. I was induced last Sunday evening to visit the newly established Church of ST. BARNABAS, in 27th street, and was agreeably surprised to find a place of worship, (the exterior and entrance of which were not by any means prepossessing,) fitted up with a neatness and convenience which reflect great credit on the enterprise of its projectors. The building had been formerly occupied by the Methodist Society, and has been completely renovated, with seats for nearly 300 persons, the chancel and aisle neatly carpeted, an organ and choir sustaining the beauties of our ritual, and a congregation of the most respectable appearance, whose attention to the solemn services in which they were engaged, evinced the deep interest they felt in its performance. The location of the church is such that it cannot fail of being eminently useful.

Its Sunday School already consists of about 40 scholars, with the prospect of a daily increase to its number. And as it is intended that the

seats shall be free, it depends in a great measure upon the liberality of the friends of the Church to sustain it; and I can say with confidence that few if any parts of the city present a better opening for its extension, and none, from appearances, more deserving of consideration.

Oct. 29. A CHURCHMAN.

For the Churchman.

THE STATE OF THE DEPARTED.

Mr. Editor,—You have had recently a discussion, somewhat extended, on the subject of *Prayers for the Dead.* I shall no further take part in it, than to say that my sympathies, on this and all other subjects, are with those who advocate the ancient and Catholic usages of the Church.

In examining lately, Calvin's Commentary upon the Text, *Philippians* i., 6, I was struck with his remarks upon the concluding words of the verse: and being reminded by them of the recent discussion in your paper, I send them to you, as having a strong bearing upon that discussion, and as furnishing to one of the disputants an argument, or admission, from very unexpected quarter. I retain the ancient spelling, but supply the abbreviations, which were common in printing three hundred years ago.

"*'Jusqu' a la journee de Jesus Christ.'*—Le principal est d'entendre par ce mot, la fin de nostra combat. Or le combat prend fin par mort. Mais pour ce que le Saint Esprit és Escritures a accoustomé de parler ainsi du dernier advenement de Christ, il vaudra mieux estendre la contimation de la grace de Dieu, jusques a la resurrection de la chair. Car ja soit que ceux qui sont delivrey du corps mortel, n'ayent plus a battailler contre les concupicences de la chair, et qu'ils soyent hors des dangers; toutes fois il n'y aura point d'inconvenient de dire qu'ils sont encores en voye de profiter, ou advancer, d'autant qu'ils ne sont pas encore parvenus ou ils pretendent: ils ne jouissent pas encore de la gloire et felicite, qu'ils, ont esperee: brief, le jour qui doit reviler les thresors cachez en esperance, n'est pas encores venu. Et de faict, quaud on parle de l'esperance, il faut tousjours dreser la veuë a la resurrection, bien-heureuse comme au but."

I am not much skilled in the French tongue: But there may be others who are even less so: For their sakes, I subjoin the following translation. The language of the original, you will see, is antiquated; but without pretending to literal exactness, I trust I have fairly and substantially given the meaning of my author:

"*'Until the day of Jesus Christ.'*—By this expression we must chiefly understand the end of our warfare. Now this warfare terminates with death. But as the Holy Spirit in the Scriptures is accustomed to speak thus of the last coming of Christ, it will be better to extend the continuance of the grace of God, until the resurrection of the body. For although they who are delivered from the mortal body have no longer to contend with the lusts of the flesh, and are beyond all dangers, yet is there nothing amiss in saying that they may still be helped and advanced, inasmuch as they have not yet attained that which they aspire to; they do not yet enjoy the glory and the felicity which they hope for. In short, the day is not yet come, which shall reveal those rewards, which are now the object of the believer's hope. And indeed when we speak of *hope,* we must always direct our thoughts to a happy resurrection, as the proper termination of it."

I do not know what Calvin's views were in regard to *prayers for the dead.* But as he here contends for *extending the grace of God to the departed*—and maintains that *they may be helped and advanced until the resurrection,* (no matter by what means)—it seems to me that everything is conceded which the advocates for the usage in question can desire. That usage, indeed, does not require the sanction of Calvin's name to justify it. I send you his testimony, because it comes from an unexpected quarter, and because in some directions it will carry greater weight than the name of a better man. PRESBYTER.

Pennsylvania, Nov. 3, 1846.

For the Churchman.

CHURCH SCHOOLS.

Mr. Editor,—It is truly gratifying in these degenerate times, in which children generally are left to choose their own religion till such an age that they will not choose any, that there are springing up amongst us schools in which children are taught to be Christians as well as scholars.—Where religion is held up to the youthful mind, not as an indiscribable phantom which they must some day catch, but as a subject of daily instruction and a constant principle of action. We had the pleasure of attending, a short time since, an examination of the students of St. Matthew's Hall, at Port Colden, N. J. The exercises gave great satisfaction to all: but to us they were particularly interesting; not only on account of the readiness which the boys displayed in the classics, mathematics, and general sciences, but of their knowledge of the Scriptures, Church Catechism, and principles of the Church. It was indeed a curiosity to hear lads of twelve or fourteen reciting the "Acts of the Apostles," and all the various incidents and characters mentioned in them, as familiarly as they would the history of their own country. They were well instructed in the Church Catechism, and explained her peculiar doctrines, Apostolic Ministry, &c. like old theologians. We understand that this school has been established but a few years, and has received a gradually increasing encouragement from Churchmen. We are confident, if its privileges were generally known, it would be extensively patronized. Children there are taught not only to love the Church, but to know the reason why they love her. Had such institutions been established a few years ago, they would have dried up those sources of strife and division, which are now so unfortunately flooding the Church. The Rector has chosen a delightful spot for the institution, sufficiently remote from cities and towns to be free from their corrupting influence, while the purity of the atmosphere is invigorating both to mind and body. Most heartily do we wish him, and those engaged with him, success. They are training a band of youths, who, by God's blessing, in a few years will not only be useful citizens, but ornaments to the Church of God, "and not ashamed to speak with their enemies in the gate." CRAMNER.

New York, Oct. 23, 1846.

For the Churchman.

A FALLING CHURCH.

Mr. Editor—Luther said, it was a sure mark of a "standing or *falling* church," if the doctrine of justification by faith alone, were or were not preached in it. What have the Ministers of the old school Presbyterian Synod of New-York, comprising 104 Ministers and 86 Churches, been about? Have they neglected to preach this *precious* doctrine of Luther's own discovery? From their late Report on "the State of Religion," we make the following extracts, which show a most alarming coldness and indifference. I presume the whole *is strictly true,* coming as it does in an official way:

"It is impossible to close our eyes to the prevalence of great evils." "Notwithstanding all the zeal and philanthropy which have been applied to this work, *intemperance* remains among *us.*" "*Profaneness* so abounds, that there are places where the mouths of even children are full of cursing and bitterness." "*The Lord's day is dishonored.*" "With scarcely an exception, the reports from the Churches speak one language; they tell us of coldness and unfruitfulness." "In a Synod of one hundred and four Ministers, and upwards of ten thousand communicants, the addition on profession of faith has been only two hundred and eighty-nine, or less than four for each Church!"

This is melancholy—surely such a Church must soon "run out." J.

For the Churchman.

ECCLESIASTICAL EMBROIDERY.

Rev. and Dear Sir.—The female members of our communion, especially the younger branch, might render themselves very serviceable to the Church, by devoting their leisure hours to the working of "Glorias," and other ornaments, for the altar, and making decent vestments for the Priesthood.

It is to be regretted that in our day "Ecclesiastical Embroidery" is so much neglected; it ought to be considered a necessary branch of education, in all female seminaries which are under the control of the churnh. Could the inmates of these institutions spend their time more profitably than in decorating the sanctuary of the Most High?

In days gone by, proper attention was given to the comely adorning of the Holy Altar, and in furnishing those who ministered with fitting garments to offer up the sacrifice of Prayer and thanksgiving. But the times have changed. The dilapidated condition of not a few of our Houses of Prayer, the unornamented Altar, the uncleansed font, the coarse linen habits of the Clergy, the paltry communion service—often of pewter or tin—these things sadden the heart of the true Catholic churchman, and too frequently prove a hindrance to devotion. In these days of rebuke and blasphemy, men prefer to deck and trim their own houses, and would fain deny the Lord the silver and gold, which ought to be dedicated to His service.

Silver and gold are mine, saith the Lord, and we are therefore bound to honor Him with the most costly sacrifices.

In truth, we lack ancient charity. We want the zeal of primitive days, and the liberality that once distinguished the Church Catholic.

Let the daughters of the church aid us in our attempts to restore time-honored customs and usages—they have it in their power to render our houses of worship fit places for the performance of divine service—and they may rest assured that their acts of piety will not be forgotten by the Most High. They that honor God He will honor.

Philadelphia. J. A. M.

The Churchman.

NEW YORK, SATURDAY, NOV. 14, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Bishop McIlvaine assumes as the ground of his objections to the altar "that" (in the words of a Roman divine quoted by the Bishop from Fulke) "these three priest, sacrifice, and altar, are dependents, and consequents one of another, *so that they cannot be separated.*" We accept the position, so far as respects the connexion of altar and sacrifice; and having proved that the Church requires an altar in order to the Holy Communion, we infer from this that she requires a sacrifice; and that as the altar is a true and proper, an outward and visible altar, so the sacrifice, corresponding to the altar, is a true and proper, an outward and visible sacrifice.

We are not disposed, however, to rest in this inference, but taking up the subject of *sacrifice* separately, we proceed as before to show 1. What a sacrifice is; and 2. that the offering of sacrifice is indispensable to the Holy Communion; premising that we mean not only a true and proper, but an outward and visible sacrifice.

SACRIFICE, an offering made to GOD.—*Bailey.*

1. The act of offering to heaven.
2. The thing offered to heaven, or immolated by an act of religion.
3. Any thing destroyed or quitted for the sake of something else; as he made a sacrifice of his friendship to his interest.
4. Any thing destroyed. *Dr. Johnson.*

TO SACRIFICE—[Latin *sacrifico, sacrum* facere: to make or render sacred (sc.) by slaughter or other act of devotion.]

To slay or immolate—in devotion or dedication to; to offer up, to give or yield up; as a victim, to slaughter; generally to destruction, to loss or ruin.

Richardson.

Therfore britheren I beseche ghou bi the merci of God, that ghe ghyue ghoure bodies a lyuying *sacrifise* hooli plesynge to God and ghoure seruyse reasonable. —*Wiclif Romaynes,* c. 12. [*Ibid.*

SACRIFICE—A solemn act of religious worship, which consists in the dedicating, devoting, or offering up something, animate or inanimate, on an altar by the hands of a priest, to acknowledge a dependence on, or to conciliate the favor of the Deity. This practice, in some sense or other, is universal: for all religions have their sacrifices.—*Broughton's Theological Dictionary.*

The matter of their sacrifices [the author is here speaking of the Greeks] comes next to be considered. In the most ancient sacrifices there were neither living creatures, nor any thing costly and magnificent; no myrrh, or frankincense, or other perfumes made use of; but instead thereof, herbs and plants, plucked up by the roots, were burnt whole, with their leaves and fruits before the Gods.—*Ibid.*

SACRIFICE was an offering made to God on his altar, by the hand of a lawful minister. Sacrifice differed from oblation: in a sacrifice there was a real change or destruction of the thing offered; whereas an oblation was but a simple offering or gift.—*Robinson's Calmet.*

With the exception of Calmet (of whose definition we shall speak presently) the above lexicographers agree in representing a sacrifice as *an offering to God.* "An offering made to God," says Bailey; "the act of offering," or "the thing offered to heaven," says Johnson; an offering on an altar by the hands of a priest, says Broughton; and the bodies of Christians, considered as offered up, given or yielded up to God, are, according to Richardson, a sacrifice.

Hence it appears that the word *sacrifice,* in its proper English use, is equivalent to *oblation.* An animal devoted to GOD is properly called an oblation; as in Lev. iii. 1, "If his *oblation* be a sacrifice of peace-offering, if he offer it of the herd, whether it be male or female," &c. On the other hand, a meal offering is properly called a *sacrifice;* as in Mark ix. 49, "Every *sacrifice* shall be salted with salt;" where the reference to Lev. ii. 13 shows that a meal offering is meant. So Acts vii. 42, "O ye house of Israel, have ye offered to me *slain beasts and sacrifices* by the space of forty years in the wilderness" compared with Amos v. 25, "Have ye offered unto me *sacrifices* and *offerings* in the wilderness forty years, O house of Israel," shows that what is called *sacrifices* in the Acts is called offerings in Amos. The words are of equivalent force.

This we think is sufficient to determine the proper notion of a sacrifice and the proper meaning of the word. As to Calmet's definition, the objection to it is 1. that it is intended as a definition of a *particular species* of sacrifices, viz. the *Jewish* sacrifices; and 2. that it does not hold good even with respect to them, there being several of them which were not consumed, as for instance, the red heifer and the scape goat. We have not an original copy of Calmet, but we suspect it will be found that we are indebted for this definition to his English editor. It was first proposed by Dr. Outram, as we learn from Bishop Hickes, who has fully sustained the two objections against it mentioned above. See Priesthood, page 64.

Having shown what a sacrifice is, we proceed to show that the Holy Communion cannot be administered without a true and proper sacrifice. This we do by referring to the passages quoted in our last from the Prayer Book; which require 1. that whatever alms are given for the relief of the poor be offered up to GOD: 2. that the bread and wine be offered to GOD as an oblation of the fruits of the earth; and 3. that the Holy Elements, after the words of Institution, be offered to the ALMIGHTY FATHER as a memorial of the death and passion of His Son our Saviour JESUS CHRIST. These requirements are so plain as that nothing can be plainer.

If any are disposed to object that the word *sacrifice* means a *victim offered to be slain,* we answer, that though the word *may* have this meaning, there is no reason why it should be *limited* to this sense; 2. that in this limited sense it is never pretended that the Eucharist is a sacrifice; 3. that in order the more effectually to guard against any such misapprehension it is called an unbloody sacrifice; and 4. that our controversy with Dissenters and Low Churchmen respects the *thing* and not the *word.* They contend that the Lord's Supper is merely a communion, and "not" to use Bishop McIlvaine's words, "a *sacrifice of commemoration,* except as the offering of prayer and thanksgiving is *figuratively* a sacrifice, and each communicant is in that sense a priest."

The offering to GOD of our alms and the offering to Him of the fruits of the earth, though both sacrificial acts, have attracted comparatively but little notice. It is the third offering, or that which is called, by way of eminence, "The Oblation," and in which the representatives of the Body and Blood of CHRIST are offered up to the Father, that has been the chief point of theological controversy.

That Mr. Goode and others in the Church of England should deny that there is any such representative sacrifice, is not surprising; for in the Liturgy of the English Prayer Book it exists only by implication, and the prayer called "The Oblation" is wanting. But that Bishop McIlvaine and others should continue to echo the objections of these English writers, as if they were applicable to our American Liturgy is surprising, and would furnish a topic of severe animadversion to those who might choose to pursue it.

In virtue of their doctrine of transubstantiation the Romanists make this sacrifice of the Eucharist or Mass as they call it, to be *the same* in substance with that which CHRIST offered for us on the Cross; whereas our Church makes it to be the *representation* of that which CHRIST offered on the Cross; a representation, however, not to men but to GOD the FATHER, to put him in mind of the all sufficient sacrifice of his Son, and to beseech him for the sake of it and it alone to be propitious and merciful to us. If Bishop McIlvaine had distinguished the Roman doctrine from that of his own Church, and made his objections to the former alone, we should have thanked him for his services; but the misfortune has been that on this subject as well as on that of Justification, Bishop McIlvaine, with the honest intention, we doubt not, of assailing the Romanists, has turned his weapons against his own Church.

We subjoin a passage from the Address in which Bishop McIlvaine invokes the Homilies to his aid, and with a brief remark on it conclude.

"No object is more essential to the unprotestizing of our Church, and to the taking away the great gulf that lies between the gospel, as she teaches it, and its awful perversion and denial in the Church of Rome, than that of getting away the doctrine of our Articles and Homilies concerning the nature of the Lord's Supper, and substituting that of the decrees of the Council of Trent. Our Church, in the "*Homily concerning the Sacrament,*" having in her eye the very corruptions now sought to be propagated among us, exhorts you to "take heed lest of *the memory* (i. e. of the doctrine of the *remembrance* of the death of Christ in the Eucharist) be made a *sacrifice;*—lest applying it for the dead *we* lose the fruit that be alive." And she assures you that in the Lord's Supper "you need *no other* sacrifice or oblation" (than that of Christ on the cross:) "*no sacrificing priest,* no mass, no means established by man's invention."* But the revolutionary effort, which is best known as the Tractarian, directly contradicts this language of our Church, teaching that we do need another oblation and sacrifice; that the sacrifice of Christ on the cross cannot avail us, unless it be applied by what is called the "*unbloody*" sacrifice of his body and blood upon the altar of the Eucharist; that we must have the mediation of a "*sacrificing priest*" at that altar, or we cannot partake in the mediation of our Great High Priest before the mercy-seat in the sanctuary in the heavens; and consequently that the Lord's Supper is not a mere "*memory*" of a sacrifice, but is a real propitiatory sacrifice for sin. This is popery in the essence. This is one of the devices by which, under a mask of gospel phrase, the Church of Rome evacuates the gospel of all that makes it a gospel. This is the hand by which she forges the chains of superstition and priestcraft, and riveting them around the reason and the consciences of men, fastens them down, under bondage, to whatever terms a despotic priesthood may employ."

We must confess our astonishment that Bishop McIlvaine, in the very face of the fact that the Lord's Supper cannot be administered in the Church to which he belongs without THE OBLATION, should declare to his Convention, as he does in the above passage, that the Church assures them that *in the Lord's Supper they "need no other oblation than that of Christ on the Cross."* We really cannot understand Bishop McIlvaine. With the prayer of oblation staring him in the face, and obliged as he is on every occasion of celebrating the Holy Communion to address to his Maker its solemn words, "with these thy holy gifts WHICH WE NOW OFFER UNTO THEE," what does he mean, what can he mean by telling his clergy and people that they need no other oblation in the Lord's Supper than that of Christ on the Cross? Does he mean that the Church assures us that we have no need of the oblation which she herself requires to be made in the Lord's Supper? Or does he mean to say that the "holy gifts" which the Church requires the priest TO OFFER UNTO GOD are no other than, and so the same in substance with, the offering of CHRIST on the Cross? Most manifestly and unequivocally the Church requires the Oblation of the Holy Gifts, and if she also assures us that we need no other oblation in the Lord's Supper, the inference is irresistible that the Church holds the sacramental and the natural Body of Christ to be the same in substance, which is *transubstantiation.* Is this Bishop McIlvaine's doctrine?

It may be some relief to the reader to know that the words *in the Lord's Supper* do not occur in the Homily. True it is that the Homily says "Herein thou needest no other man's help, no other sacrifice or oblation," &c.; but when it is considered that in the sentence next but one before, it exhorts us to acknowledge "*no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but* CHRIST *only;*" and that in the very next sentence after, it insists "that faith is a necessary instrument *in all these holy ceremonies,*" it may perhaps be allowed that it is pointed against the error of those who substitute the Eucharistic sacrifice or oblation in the place of that which was offered on the cross; and that it instructs us to put our faith in no other sacrifice or oblation than that of CHRIST only, and to let the oblation or sacrifice of the Eucharist lift up our hearts by faith to that which was consummated on the cross. To us at least it seems that Bishop M. has not caught the drift of the sentence, which, when viewed in connexion with the context supposes (as it seems to us) that there is a sacrifice in the Eucharist, and warns its readers not to suppose that they could be saved or benefitted by it without faith in the Sacrifice on the Cross to which it refers.

We now turn to the Bishop's other quotation from the Homily, in which he says the Church exhorts us to "take heed lest of the memory it be made a sacrifice; lest applying it for the dead we lose the fruit that be alive."

It is very important to remark that the Holy Eucharist involves two things, 1. the memorial or representation—and 2. the thing commemorated, or represented: it is a sacrifice or oblation representative and commemorative of the sacrifice consummated on the cross. Now the error of the Romanists is that of *two parts,* in the Eucharist they make but *one;* that instead of making the Holy gifts to be the memorial of the sacrifice on the cross, they make them to be in substance the same in that sacrifice. Guarding against this error the Homily teaches us not to separate the one part, *viz.* the memory, from the other, *viz.,* the thing commemorated, but to preserve both parts; and thus instead of denying by implication affirms that the Eucharist is a commemorative sacrifice. The passage is aimed against private masses in which there was no communion, and in which the sacrifice of Christ consummated on the Cross was believed to be made again or repeated. And this meaning of the Homily would, we think, have been apparent if Bishop McIlvaine, in quoting the beginning and the end of a short sentence had not most strongly omitted the middle. We beg to complete the Bishop's quotation italicizing the words which he has omitted: "We must then take heed, lest of the Memory it be made a sacrifice; *lest of a commemoration it be made a private eating; lest of two parts, we have but one;* lest applying it for the dead, we lose the fruit that be alive."

* Homily concerning the Sacrament. Part I.

In perusing the article, on the first page,* from the English Churchman, the reader will bear in mind that it is *an argument with the Romanists;* intended to show the groundlessness of any boasting on their part on account of recent secessions from the Catholic Church in England to their communion. As such, we think the judicious reader will agree with us that it is very able and conclusive. *As such,* however, it must be regarded in judging of its apparent concessions. Rightly considered, these go no further than is justified by a truly Christian view of the facts in the case. If the article had been merely dogmatic, or had been an argument addressed to anti-Romanists, fairness would have required that those concessions be accompanied with the many qualifying truths and circumstances which, in strict justice, prevent their operating in favor of the Church of Rome. In the author's line of argument, however, this was not necessary. Indeed it would have weakened the force with which the piece now effectually removes from under the papist his ground of boasting on account of the recent secessions from the Church of England.

The same kind of argument has at different times been applicable in very different directions. Periods have been, in the history of the Church of England, when the prevalent worldliness, and dry formality of that Church, have alarmed conscientious men among its ministers and members, and they have sought its revival into the more devout and spiritual system which is truly contained within its doctrinal and devotional standards. The consequence has almost invariably been that ill-balanced minds, awakened to the importance of the movement, but not qualified to keep it within proper bounds, have "gone over" to Methodism or other forms of dissent. The permanent gain and triumph of these, however, have not been thus secured. Under divine guidance and superintendence, the revival has had its chief good in the substantial improvement and increase of the Church. So it has been, and so it will be, whatever may be present and partial appearances of gain to the cause of error, whether Papal or Protestant.

* The above was intended to appear in our last.

An Episcopal Church, building under the direction of Mr. Weir, near West Point, was some time since referred to by one of our correspondents as a precedent in favor of fresco paintings in churches, and the deference justly due to Mr. Weir's name in matters of this nature made the reference one of importance. A communication from us to Mr. Weir on the subject, through a mutual friend, has procured for us the favor of the following reply:—

"WEST POINT, Nov. 4th, 1846.

Rev. and Dear Sir,—I regret to learn from Mr. —— that there is a difference of opinion on the proper illustrations for a church. It strikes me that the mere vehicle of thought, whether it be fresco or distemper, oil or words, matters very little. Sacred Art, like language, addresses itself to the mind;—its images are received and treasured, in proportion to their importance and truth. It was said of Michael Angelo, that "he raises our thoughts from earth to heaven," and this should be the apparent object in all works of Sacred Art, whether designed by the architect, the sculptor, or the painter; the trivial and the mean, the glaring and the false, should be rejected as incompatible with the attributes of reason and truth. Ornament, when used to connect and relieve the larger masses, for the purpose of giving unity to the whole, should be, like them, a *reality.* Jewels of paste, when worn, are ever vulgar; and to the intelligent, never fail to be detected and spoken of with contempt.

I have been led to make these remarks to you from a sense of justice to myself; for I have been told that my name is brought forward to further views in opposition to those expressed by Mr. Cole, and having reference to a building now in progress, whereas, I agree with him entirely, and join him heartily in restraining these tricks of art to their proper sphere, viz. sham-fights and tea-gardens.

Yours very sincerely and respectfully,

ROBT. W. WEIR."

THE REFORMATION IN ENGLAND.

We have been permitted, by the publishers, to inspect a few pages of a work to be soon issued with the above title. The author is the Rev. J. A. Spencer, Editor of the Young Churchman's Miscellany, in the pages of which we have from time to time noticed a series of articles on the same subject. The work is written in an attractive style, and will be found more designed for popular reading than many histories of the same period. Our readers, however, will form their own opinion of it, and that they may do so, we subjoin the following extract, mainly as a specimen of the style:

There is no sadder story in the history of these troublous times than that of the ill-fated Lady Jane Grey. Possessed of every virtue, highly accomplished, and learned far beyond the standard usually allowed to her sex, having no ambition to shine any where but in the sphere properly belonging to her, she was yet, through the criminal ambition of her father-in-law, the duke of Northumberland, involved in difficulties, and placed in such a position as soon led to a complete overthrow of all her prospects of life and happiness, and the death of herself and her husband on the scaffold. It is impossible not to pity so gentle, so lovely and so innocent a victim: it is equally impossible not to admire the more than human courage and constancy with which she went through her last bitter trial.

The causes which led to her untimely death were briefly these:—Edward VI., deeply anxious for the cause of the Reformation, and well knowing that his sister Mary was wedded to popish superstitions and errors, and obstinately bent on adhering to them, in his last sickness took a step which he no doubt thought right, but which, being unsanctioned by law, was really wrong. Induced mainly by the wicked and ambitious duke of Northumberland, he drew up a will, by which were set aside the princessess Mary and Elizabeth, the next legal heirs to the throne, and the crown was bestowed on Lady Jane Grey, the daughter-in-law of Northumberland, and the grand-daughter of Mary, sister of Henry VIII. The judges and the members of the privy council at first positively refused to accede to this request of Edward's, but after earnest entreaties, and in obedience to his express commands, they signed the will, and agreed to support it, all except Sir James Hales and archbishop Cranmer: the latter was, however, ultimately prevailed upon to join with the rest of the council—an act which he soon after had cause bitterly to repent. Jane, with manifest and strong reluctance, and with almost entire unconcern on the part of the people, was proclaimed, July 9th, 1553; and the next day, Ridley preached at St. Paul's Cross in her behalf.

It was only a few days afterwards that Mary, finding the voice of the people in her favor, and her forces augmenting rapidly, came towards London, and Jane having reigned but eleven days, most gladly laid down the burden of a crown. Mary entered London on the third of August, and was soon quietly seated on her father's throne. Jane was committed to the tower on the charge of high treason, and early the next year, when a plausible pretext was offered, was beheaded on the scaffold. She was only in her seventeenth year when this event occurred, and her lot has been universally deplored.*

* The history of tyranny affords no example of a female of seventeen, by the command of a female, and a relation, put to death for acquiescence in the injunction of a father, sanctioned by the concurrence of all that the kingdom could boast of as illustrious in nobility, or grave in law, or venerable in religion. The example is the more affecting, as it is that of a person who exhibited a matchless union of youth and beauty with genius, with learning, with virtue, with piety; whose affections were so warm, while her passions were so perfectly subdued. It was a death sufficient to honor and dishonor an age. SIR JAMES—MACKINTOSH'S *History of England,* chap. xv.

FOUR EVENINGS WITH JOHN MILTON.—We attended the introductory Lecture of Mr. Jotham Smith, on Thursday evening last, at the Stuyvesant Institute.—The audience was highly respectable, and gave evident token of being well pleased with the Lecturer, who was certainly *au fait* with Milton, and delivered his lecture in very good taste, in a quiet, gentlemanly manner, without bombast or pretension. We have no doubt, from the impression made, that Mr. Smith's course will become so popular, that he will be required to give the same in some other parts of the city, if not in Brooklyn and elsewhere, during the present winter. His intonations are good and his readings beautiful.

On Thanksgiving Day (the 26th instant,) it will be remembered, the collection for aged and disabled clergymen, ought to be made in all the churches of this diocese.

We subjoin, what we had intended to insert two weeks back, an extract from the Rev. A. C. Coxe's sermon, "Help the Household of Faith." The entire discourse will repay perusal, and we hope that it has had many readers.

My brethren, that state of things among us, which makes our duty to the old Churches a question at issue this day, shows that we need the same lesson and rebuke. Not only have we been long guilty of acting as if there were no Churches in Christendom save our own; that is, as if the ancient Churches, because of their degradation, were not worth considering: but we have almost utterly forgotten that the word of God came unto us only, and that so far from originating with us, we owe our evangelization to the zeal and devotedness of those very members of Christ, whom we now almost despise, and whose cruel poverty, and cries for help, we are ready to disregard. I ask you, brethren, have we not ceased to realize our true position with reference to other Churches, and borne ourselves towards them, as if the word of God came from us to them, instead of from them to us!

For here I must remind you, brethren, that the Churches which we now stand pledged to aid in their efforts to shake themselves from the dust, are the Churches from which our forefathers received not only the Episcopate, the Liturgy, the Feasts and Ordinances, but even the light of the Gospel. Besides this, they are Churches, with which, had we maintained our correspondence, we had never fallen under the sinful usurpations of the Bishop of Rome. They are churches, which in all their feebleness and exposure to both bribes and blows, have always given us the example of resolute adherence to the Apostolic Episcopate, instead of succumbing to an Italian papacy; and they are churches which, if they now need help from us, are in that condition, because for ages they have supplied almost the only martyrs, and have maintained the faith under the yoke of heathen taskmasters, who have drained their life-blood like another daughter of the horseleech, and loaded their backs with burdens too heavy to be borne. What then is our real position towards these churches? Are we better than they? Better than those first churches of His love, among whose golden candlesticks still walks the Son of Man, sparing them as a man spareth his own child, and knowing where they dwell, even where Satan's seat is! Better than the sees which Apostles planted, which martyrs watered, and where God gave the increase of such witnesses as first uttered with one mouth, the Nicene Confession! Better than the churches that bred Basil and Gregory; that heard the sermons and felt the prayers of the golden-mouthed preacher; and that saw the life-long faith unto death of the good angel of the Church of Smyrna! I do not speak these names because they are fragrant and musical; but to remind you how dear, on their account, those churches must be to Him, who declares even of obstinate Jews, that they are beloved for the sake of their fathers! Are we then better than they? Who are they, and who are we? We shall know if we answer the question, "What? came the word of God out from you, or came it unto you only?

If I have at all succeeded in applying this text, we now understand our relations to those, for whom a common Redeemer claims our offerings this day. We owe a debt; we are urged by a claim; we are bound by love, by gratitude, by promises, and virtually by oaths. Depend upon it, we cannot withdraw our Mission from the East, without a combination of sins, of which the catalogue is fearful, without perfidy to our Missionary Bishop, and injury to those to whom he has borne our offer of succor; without a breach of that charity which is the very bond of peace and of all virtues; without mockery of God. For let us reflect that in giving up this work, we cannot but inflict positive injury, where we are sworn to send help. We cannot leave things as they were before we ventured to interfere in these affairs. We shall actually put back the restoration which we have professed to desire and to assist. Consider what a state of things we shall ensure. They once knew not of our existence; they will hereafter know us as perfidious and officious intermeddlers. They once were ignorant that there were churches boasting a purer ritual, and more spiritual teaching; they will hereafter associate that boast with men whose faith must be judged by deceitful works. They have long misunderstood the Anglican reformation; they will hereafter detest it, as imagining that they see in our discord, irresolution, and inability to fulfill our promises, all those miserable fruits, which have long been ascribed to it, by the emissaries of Rome. I stop not to insist that Rome and Geneva together will exult in our disgrace, saying with the cajoled Orientals, "these men began to build and were not able to finish;" but I ask, having begun to have a name to live among our Eastern brethren, shall we now prove ourselves twice dead? The joy with which they begin to detect in us the family features—shall it give place to the indignant scowl of contempt for an impostor! The child-like confidence with with which they reach out their hands to receive our offerings—shall we change it to a bitter sense of injury and a sullen spirit of suspicion! In a word, shall the East now arise by our aid, and with us rebuke the arrogance of Rome, and turn the sword of the Spirit against the hordes of the false-prophet,—or shall we leave it to sink still lower beneath the contempt of the infidel; or at best, a prey to the persevering Jesuit, who will triumph in our failure, and trumpet it as another proof that we are no Church, and no Christians, and that he alone brings substantial offers of benefit, brotherly charity, and restoration to primitive purity, glory, and the way of salvation!

I have thus exhibited, at some length, the sin and consequences of abandoning the great work which we have assumed, because, alas, it has not been unsuggested by some of our brethren; not because I believe they will be prevalent, unless we are supine; nor because I believe that ye, beloved, need the admonitions, save as an answer to gainsayers. Yet since I have undertaken to review objections, there may be a few remaining ones which are worth a word or two of notice. Is it pretended that we are poor? Shameful! but if true, it should have been thought of before we contracted the debt. Is it said, these Churches are sadly corrupt? Then have they more need of a physician. That our Mission is unfruitful? Never was ingratitude to God coined into a misrepresentation more manifestly false. What fruits have we expected? What seed have we sown? Two years ago, nay, not so long, the Bishop who presides over that mission, stood in this very pulpit, a frank, warm-hearted man, who stood before his friends to exhort them to good works, with no calmer front than that with which he had faced his enemies, and put them to shame. What then were his honest declarations of the nature of the work we had given him to do? Did he not forewarn us that it must be a long and laborious one? Did he not discourage a greediness for immediate and exciting details of success, so contrary to the analogies of the Gospel which came not with observation? Did he not inform us of obstacles to be removed, before the work could be fairly commenced, and show us that they were serious and hard to be reached? Did he not tell us of fears and suspicions with which our Eastern brethren had been taught to regard us? Of their ignorance of our worship, doctrine, and history; of their false impressions with regard to the Church of England; and of all the difficulty consequent to such a state of things in persuading them to learn of us, or to believe that we can do them good? Did he not remind us how slow was the work of our own reformation, and tell us in substance, that an age will be hardly sufficient to reform the corruptions of ages! You will recollect that such were the discouragements which he fairly represented to us; and how then can any Christian have a heart to withhold his wonder and praise to GOD, that the face of things has, in a few months, so signally changed. Already they are sharing our solemn worship, ascending in another tongue to GOD, and daily celebrated before their eyes; already they read our Liturgy in their own language, and eagerly compare it with their own; already they beg us for the Scriptures, bring their Clergy to be taught of ours; take sweet counsel with our Bishop, in their sorrows and sufferings; and in many things already see eye to eye with us. The first Bishop of Connecticut, though more than a half century in his rest, is preaching to-day, by his translated exhortations, on both shores of the Bosphorus, to men who sit in the seats of Chrysostom, of Polycarp and of Timothy. And, under counsel of our embassage, the Armenian Patriarch of Constantinople is instituting a reform in discipline, and expounding the limits of spiritual penalties, with a clearness of interpretation, and a moderation towards the persons of heretics, of which Cranmer and his associates never dreamed; which his successors for a hundred years did not attain; which was never practically learned by the Church of England till her reformation was a century old, and she herself had passed through fire; which is far beyond the letter of her law even as it stands this day, and which in every particular of mercy and of meekness, affords a signal contrast to the notorious codes and practices of those who severed themselves from our Mother Church, through pretended abhorrence of spiritual domination. I say then, without fear of contradiction, that the very sparing seed we have sowed in that field, is, by GOD's blessing already bearing a hundred fold beyond our deserts or expectations. And if, worst plea of all, we are to recall our laborers, and undo the work which GOD has blessed, simply because there are those in the same field who would fain have it so; then consistency requires us to pull down our Churches and desert our Bishops here; for here it is the same. In keeping aloof from the religious operations of our dissenting brethren, our Missionary Bishop does in Constantinople no more than our Diocesan does in Connecticut; and if one is the object of assault abroad, the other is no less so at home. Such a plea, therefore, would shut up every Church of our communion, and destroy every Priest in our land, who adheres to the laws to which he has sworn obedience, and who prefers principle to popular applause.

SALVATION IN THE CHURCH is the title of a sermon preached in Christ Church, Indianapolis, before the Convention of the Diocese of Indiana, July 9th, 1846, by Rev. Solon W. Manney, Missionary at Michigan City and Laporte. Mr. Manney shows clearly, though in small compass, the sufficiency of our branch of the Church, viz. that she is not in schism, and that she holds the essential Faith, and manifestly possesses the note of holiness. These are his positions, and we cannot we are sure gratify our readers more than by letting them see how sound doctrine is taught in the West.

The present Church holds the christian faith to be that contained in the Apostle's creed, and as more fully explained in the Nicene. This summary she regards as the essential faith, without a professsion of which she will not admit us by baptism into the fellowship of christians, wherein we receive the gift of regeneration and remission of sins. Is then this faith the same as the Apostles delivered to the Churches? Is the faith of the present Church pure and entire—free from every corruption, or addition, or omission, as compared with the apostolic faith? If we should go to the Scripture to prove each article of the faith, it would require as many sermons as there are articles. If we show that the Apostle's creed, which is the present faith of the Church, has been always held by the Church, is the same as that once delivered to the Saints, it will be conclusive, and all that is necessary. Sufficiency of the present Church as to the faith is fully proven by showing its identity with the apostolic faith.

The new article has been added to the creed: "He descended into hell." This article, however, had been implicitly held by Church from the beginning, although not inserted in the creed, and is evidently a doctrine of scripture. St. Peter, speaking of Christ, says: "His soul was not left in hell." The word "Catholic" has been added to the "Holy Church," which only expresses a well known characteristic of it. The article, "the communion of saints," has been added, but this is necessarily implied, and was always so understood "in the holy Church." So, too, "life everlasting" has been added, which every one perceives is included "in the resurrection of the body."

With one exception then, if it indeed be an exception, these slight additions are the only true sense of the creed expressed—the sense in which it had been always understood and received, and this one excepted addition had been implicitly held from the beginning, and is most plainly taught in Scripture. Now, with the exception above mentioned, we can prove not only an identity of faith, but also an identity of form, which is the strongest proof possible that the Apostolic faith and the faith of the present Church is one and the same. In the same way the Church proves her present Scriptures to be the same as those written by the Apostles and Evangelists. She proves an identity of form: and yet the proof is not so complete in this case as it is in that of the creed.

We will now give you the creed, that form of sound words as the Apostle calls it, as held and professed by the whole Church, the Church throughout Asia, Europe, Africa, and Britain, only two hundred years after the death of St. John:—"I believe in God, the Father Almighty, and in Jesus Christ his only begotten son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, was buried, the third day he rose from the dead, ascended into Heaven, and sits at the right hand of the Father, and from thence he shall come to judge the quick and the dead; and I believe in the Holy Ghost, in the Holy Church, in the forgiveness of sins, and in the resurrection of the body." This, be it remembered, is the form of the creed only two hundred years after the last of the Apostles. It was then universally received, in churches widely separated, and established by different Apostles, or by different Apostolic men; and hence its date must be referred to a much earlier period, nor is it we think too much to say to the Apostolic age. For we cannot conceive of a creed in use and daily taught throughout the christian Church at so early a period without being of Apostolic origin, or having Apostolic authority. But we are not required to take even so much for granted. Its formal existence may be shown, from positive testimony, to be more than a hundred years earlier. Tertullian the first, Latin, ecclesiastical writer, but ninety years after the death of St. John, refers to this creed, or rule of faith as he calls it, in a manner not to be mistaken. Indeed, in three distinct and separate treatises, upon different subjects, he quotes nearly the whole creed, and almost in the same words as given above. But it is quoted with evident looseness, and only so far as was necessary to his purpose, yet with considerable fulness. And further, this creed or rule of faith, Tertullian states expressly, was delivered to all the Churches by the Apostles, and was so received and professed. Nor did the heretics against whom he wrote ever pretend to deny this declaration; but defended themselves upon other and various grounds. The same remarks will apply to the creed as quoted by Irenaeus, Bishop of Lyons, forty years earlier, thus bringing down the creed to the Apostolic age: for if it were in use, in the Holy Church, throughout the world, fifty years after the death of St. John, it must have been in use during his lifetime, and sanctioned by his authority. Such being the case, we can understand certain expressions of St. Paul, and trace their marked and undoubted reference. He says, for instance, to the Romans: "But thanks be to God, that ye were the servants of sin, but have obeyed from the heart that form, or formula, of doctrine in which ye were instructed." He writes also to Timothy to "hold fast the form of sound words." Now what does the Apostle mean by this form or formula of sound words, or formula of doctrine in which they had been instructed? To what does he refer? Now by this formula of sound words or doctrine nothing else can be understood than the true faith put in some succinct and compendious form, whatever that form may be. That the Apostle does not refer to the Scriptures is evident from this, that they were not then written, and then the Scriptures are never referred to in any such form of expression. We are, however, well assured that the creed was in use in the Church during the lifetime of the Apostles, and that those who were baptized and admitted to the communion of the Church, were previously instructed in it. Now to what could the Apostle refer but to this creed? To designate it he could use no more appropriate language. It is indeed the very language that we would use under similar circumstance, if speaking of it.

The formal existence of the creed has now been traced to the time when St. Paul wrote, and we have the express testimony of Tertullian, who wrote when the original copies of the Scriptures were in preservation in the Churches to which they were sent, that this creed or rule of faith was delivered to the

Churches by the Apostles. Is it then at all strange, is it not natural and to be expected, that the Apostle, if he saw any danger of departure from the faith, would exhort them to hold fast to the form of sound words, and to thank God, that in the prevalence of heresy and error, they had obeyed from the heart that form of doctrine or creed in which they had been instructed? Nor can that formula of doctrine or creed be anything else than that which the Church has always received, and professed, and taught. The faith of the present Church, then, is the same identical faith that was delivered by the Apostles. It is the same fundamental faith, always, everywhere, and by all received—received not only implicitly and explicitly—not only virtually and really, but formally in her creed. Of the sufficiency of the Church, then, in matters of faith, there can be no doubt. If it belonged to the Church in the day of the Apostles, it belongs to it now; and who will dare to deny that it then belonged to it, after the declaration of St. Luke, that the Lord added daily to the Church such as should be saved, or that of our text: "Even as Christ loved the Church and gave himself for it, that he might cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

For the Churchman.

Reverend and Dear Sir,—However true your position may be in regard to the altar controversy, it seems to me that you do not fairly prove from the rubrics of the communion service that the sacramental elements are an oblation. This truth is undoubtedly recognised in one prayer which you have quoted from the service, and in the title of that prayer. But as to your first argument from the rubrics, you either *assume* that the elements are an oblation, or you hold that the rubrics assert them to be such. If you assume the fact, your argument, of course, is worthless. If you found your argument on the rubrics, I think it must be this: There are two things placed upon the Holy Table—the alms and devotions, and the bread and wine. And, inasmuch as in the following prayer we beseech God to accept our alms and *oblations*, therefore, *by* oblations, are meant the bread and wine. Now, so far is this from being so, that the prayer for the whole state of Christ's Church militant seems rather to oppose the idea you entertain; for another rubric enjoins, that "if there be no *alms* or *oblations*, then shall the words &c.," Of course, then, as the elements for the sacrament must be on the Table, both of the above expressions must refer to the "alms and devotions," or in other words the oblations coming from the people. Consequently this prayer rather militates with the opinion that the elements are an offering, than favors it. Allow me to ask you how this rubric enjoining the omission of these words under certain circumstances can be reconciled with the prayer called the oblation? Yours, &c. D.

New York, Nov. 9.

We have neither assumed that the bread and wine are laid on the Table by the Priest as an oblation, nor have we argued it by any such process as our correspondent attributes to us. What we have done is to quote the rubric, which directs the *priest alone*, at a particular time, to place the bread and wine on the Table, and to set the rubric in the light shed upon it by its history and by the explanation of Bishop Patrick. There we stopped: we did *not* rest upon the words "alms and oblations" in the prayer for Christ's Church militant. "D" himself has made *this* argument and answered it.

"D.'s" view of the rubric respecting the omission of the words *alms and oblations*, supposing it to be right, merely shows that the bread and wine are not called oblations in the prayer: it does not show that they are not an oblation, and hence the discrepancy which he asks us to reconcile is purely imaginary.

The Britannia has brought us late English dates, but there is a dearth of important news.

Nothing further has transpired in reference to the sees of St. Asaph and Bangor save the following announcement in the Postscript of the English Churchman of the 15th ult. "It is we believe now settled, that the Bishop of Sodor and Man (Dr. Thomas Fowler Short) will be the new Bishop of St. Asaph, but the other arrangements are not yet known." The question is plainly one which gives Her Majesty's ministers some anxiety: so much delay in filling an ordinary vacancy would hardly occur.

The following is the Form of Prayer drawn up by the Archbishop of Canterbury in view of the "Dearth and Scarcity now existing in parts of the United Kingdom, owing to the failure of some of the crops of the present year." As we have before stated, it was to be used on Sunday October 11th and the two following Sundays:—

O God, at whose bidding the earth, which sustaineth the life of man hath withholden in parts of these islands the wonted provision of food, and turned abundance into scarcity, withdraw, we beseech Thee, the judgment of which we are justly afraid, that the poor perish not by famine.

We acknowledge, O Lord, that by our strifes and divisions, misuse of Thy gifts, and forgetfulness of Thy manifold mercies, we have justly deserved punishment. We have sinned—we have grievously sinned against Thee. Yet knowing that Thou art full of compassion, we beseech Thee to pardon the offences of Thy people, to relieve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth in all its seasons.

But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or mercy, with entire submission to Thy will, endeavoring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments.

Of ourselves we are unable either to will or to do that which is acceptable in Thy sight. We therefore pray Thee so to open our hearts to the influences of Thy good Spirit, that, showing compassion and mercy each man to his neighbor, and bearing the burdens one of another, we may obtain of Thy favor the supply of our wants, and with hearts knit together in brotherly love, may partake of Thy bounties in peace and contentment, to the honor and praise of Thy name, through Jesus Christ our Lord.—*Amen.*

The Editor of the English Churchman, in reply to a correspondent, thus comments upon the order of the Privy Council, in obedience to which the Prayer was drawn up:—

In reply to a question which has been put respecting the Form of Prayer ordered for the next three Sundays, we have to answer, that after considerable inquiry, we find that the present Form differs from the precedents which are extant since the Reformation, in certain particulars, viz:—

1. That a special day of fasting and humiliation has been hitherto ordered "for obtaining pardon" of our sins, and averting the heavy judgments which our manifold provocations have most justly deserved, and particularly for beseeching God "to avert the famine or pestilence," as the case might be.

2. That this day of solemn humiliation has always been on Wednesday or Friday. The present is, as far as we are aware, the first occasion on which the perpetual festival of Sunday has been selected as a day of particular Rogation.

3. That such Forms of Prayer, &c., in the case of national humiliation, have hitherto consisted of Proper Sentences, Psalms, Lessons, Canticles, Petitions in the Litany, Offertory, &c., and not as now, of a single prayer.

4. That when it has been thought needful to issue any special intercession for more than a single day, such Form has not, as seems the case of the present been confined to the use of three Sundays only, but has, at least tacitly, recognized the Daily Service. Thus we find Prayers "to be used on Sunday, and to be continued for fourteen days afterwards"—"to be continued during His Majesty's present indisposition"—"to be used on Sunday, 18th November, and to be continued until Sunday, the 25th of the same month inclusive"—"to be continued twenty days after." "A Prayer to be used every day during the War"—"to be continued for thirty days afterwards."

Our correspondent is not, perhaps, altogether wrong in stating that the use of the present Form seems to avoid the perpetual conjunction of Prayer and Fasting, as the Divinely appointed means of averting national judgments; and that it also seems to recognize Sunday as the only day when people go to Church.

We give a portion of the advertisement of Trinity College, Glenalmond, Perthshire, as from it several particulars may be gathered which have not before been published.

The College will consist of Two Departments:—

1. One for Boys, of all ages from 8 to 18.

This Department will have in all respects the character and advantages of an English Public School.

2. The other for Young Men, Candidates for Holy Orders, from the age of 18 to the period of Ordination.

This Department will furnish, with great additional advantages, a course of Teaching, similar to that hitherto pursued in Edinburgh by Theological Students.

Both Departments will be under the superintendence and control of the Warden, the Rev. Charles Wordsworth.

I.—PUBLIC SCHOOL DEPARTMENT.

(*a*) Charge for Education, including instruction in Religion, Classics, Mathematics, Modern Languages, Singing, &c., Board, Lodging, Washing, Medical Attendance, and every necessary expense incurred at the College, £70 per annum—to be paid Half-yearly—Entrance Fee, £5. All necessary clothing, which will include College Gown and Surplice, to be provided by the Boys.

(*b*) With a view of bringing these advantages within the reach of Boys whose parents are in less wealthy circumstances, a certain number of Exhibitions or Bursaries, each of £30 per annum, will be offered by the College to the competition of all Candidates, *in the first instance* within the ages mentioned above, with this restriction only, that one-half of the number of Exhibitions will be awarded to Sons of the Clergy of the Scottish Episcopal Church.

The examination for these exhibitions will take place on the first opening of the College,

(*c*) It is proposed to open this, the Public School department, in the first week of May, 1847.

The Holidays will be twice a year, at Midsummer, from the 20th July, Seven Weeks; and at Christmas, from the 20th of December, Five Weeks.

II.—THEOLOGICAL STUDENTS' DEPARTMENT.

(*a*) Charge to include Theological Instruction (given by the Warden,) Board, Lodging, Washing, &c., £30 per annum—Entrance Fee, £5.

The Students will be required to furnish themselves with Gown, Cap, Surplice, Bands, &c.

(*b*) There will be Bursaries of £30 value, (and other sums) to be distributed among the Students.

(*c*) It is proposed to open this department after the Midsummer Vacation, 1847.

The Grammars to be used at the College are:—For Greek, *Græcæ Grammaticæ Rudimenta*: University Press, Oxford.—For Latin, *King Edward the Sixth's Latin Grammar*; Murray, London.

The Rev. C. Marshall, Curate of St. Antholin's and Evening Lecturer at St. Margaret's, Lothbury, has been presented to St. Bride's, Fleet-street, vacant by the removal of Mr. Dale to St. Pancras.

Some discussion as to the merits and demerits of Dr. Kalley while in Madeira, or rather as to the validity of his title to Confessorship, is going on in the English papers. The Town Council of Glasgow, it is said, are preparing a memorial to Lord Palmerston, praying that the doctor may receive some compensation for the injuries which he has received. We cannot undertake, however, even to abridge what has been said on this subject.

It is stated that Archbishop Whateley protests against the use of the "Form of Prayer" recently issued as illegal and irreligious, and that he has given orders that it shall not be read in his diocese.

In the Registrar-General's Report for 1844 the Roman Catholics in England amounted to only 294,120.

Dr. Symons, Warden of Wadham College, has been for the third time nominated Vice-Chancellor of Oxford. His appointments of Pro-Vice-Chancellors are Drs. Hawkins, Wynter, Radford and Plumptre.

No new announcements of importance in literature have been made, and we find nothing of interest in continental news save the continuance of the Pope in his position as a civil and social reformer. The contract for a railroad from Bologna to Rome and Civita Vecchia has been granted to an English company.

P. S.—By private letter from London, dated Oct. 19th, we have been favored with a brief account of the Bishop of London's late charge, a document which will be looked for with much interest.

His Lordship, says our correspondent, commenced by referring to his last charge as to rubrical directions, and to the practical results of those directions. He did not retract any thing, but he would refer his clergy to the Pastoral Letter which the Archbishop of Canterbury had issued on the subject some time since.

He referred, also, to the danger of using Romish books of devotions, and "Romanizing" generally. He thought it better that those who were *in fact* Romanists, should go over to that Church at once, rather than remain in the English Church, and try how much Romanism they would indulge in without leaving it. His Lordship also entered, at considerable length, into the arguments which Romanists now bring forward, especially that of Development.

The Bishop, while giving the credit of good intentions to the promoters of the "Evangelical Alliance," expressed his strong disapproval of it.

In referring to the suggestions in the last charge, as to the celebration of Divine Service, more especially on those Holy Days connected our Blessed Lord, his Lordship took the opportunity of urging the importance of the Daily Service. Where there were several churches in a parish, it might easily be arranged among the clergy, and "there certainly ought to be daily service at some one church" in such parishes. In this respect the metropolis was worse off than it was above a hundred years ago. There were then 72, now there are only 16 churches and chapels open for daily service. His Lordship also suggested, that in populous parishes a church might be opened early in the morning for *private* prayer, with great advantage to many persons who are not able to say their prayers in their houses or lodgings.

Of other topics touched upon, Church Building and National Education were considered at the greatest length.

The Charge occupied thirty minutes in delivery.

From the Christian Remembrancer.

REVIEWS OF NEW WORKS.

"The history and fate of Sacrilege. By Sir Henry Spelman. Edited, in part, from two MSS. Revised and corrected, with a continuation, large additions, and an Introductory Essay. By two Priests of the Church of England." (Masters.) The history of sacrilege presents one of those undefined fields of facts which depend so entirely on the character of the mind, before which they are brought, for their rank and solidity as evidence. To a religious mind, the facts are very significant: to an irreligious one, they need mean nothing. There is every facility which the latter could desire for explaining them away. All families undergo more or less misfortune. Noble families become extinct that have committed sacrilege; and noble families become extinct that have not. All families are liable to the infliction of spendthrift sons, who waste their property, and ruin their name and credit. Where such a large proportion of the aristocracy of a country is concerned in Church robbery, as was the case at the period of the Reformation, the fact of great decay having taken place among them, it may be said is only synonymous with the fact that the aristocracy of a nation is liable in the course of years to fall away. It requires a general presumption to exist in a mind of the likelihood, or not unlikelihood, under a just Providence, of some punishment on sacrilegious persons, to accept and interpret aright the facts connected with the history of sacrilege. There are many fields of facts, scientific and others, which labor under a like indefiniteness. To take an example before our eyes, some people will explain away all the facts connected with mesmerism. One is attributed to fancy; another to collusion; a third comes before us with evident signs of exaggeration. Still every person of fair mind now thinks there is something in mesmerism, and that it is not altogether, from first to last, a delusion.

Now, just as in the case of mesmerism, and other similar ones, the data amidst the greatest variety, confusion, and indistinctness, exhibit a something at the bottom which appears solid, and creates a consensus of opinion in favor of its truth; in the same way we have in the history of Sacrilege something which we cannot, on common religious principles, get over. Persons may explain away the misfortunes of one family or another family. No one fact in itself is difficult to deal with. We have to account, however, not for one or another instance of apparent punishment separately, but for a whole general impression, which appears to have prevailed throughout the religious mind of the nation, and to have always appealed to living evidence, that the sacrileges of the Reformation era had brought temporal punishments on their perpetrators. Bishops allude to it in their sermons as an established fact: preachers at St. Paul's Cross are vehement on the subject. It was a fact which laid hold of the popular mind, and one, the truth of which was supposed and taken for granted, in such allusions to it. Bishop Andrewes says, "He wished some man would take pains to collect how many families that were raised by the spoils of the Church were now vanished, and the place thereof knows them no more." Jeremy Taylor says, "We know that, when, in Henry the Eighth's and Edward the Sixth's days, some great man pulled down churches and built palaces, and robbed religion of its just encouragements and advantages, the men that did it were sacrilegious; and we find also that God hath been punishing that great sin ever since, and hath displayed to so many generations of men, to three or four descents of children, that those men could not be esteemed happy in their great fortunes against whom God was so angry, that He would show his displeasure for a hundred years together." William Wallace, preaching at St. Paul's Cross in 1628, says, "There were many such earnest abhorrers of idols in the days of Henry VIII.;" and then proceeds to show how whole families had been ruined by their ill-gotten gains. Archbishop Whitgift, in his letter to Queen Elizabeth, says, "Though I shall forbear to speak reproachfully of your father, yet I beg you to take notice, that a part of the Church's right, added to the vast measure left him by his father, hath been conceived to bring an unavoidable consumption upon both. And consider that, after the violation of those laws to which he had sworn in Magna Charta, God did so far deny him His restraining grace, that he fell into greater sin than I am willing to mention." Gilpin, Ridley, Latimer, Grindal, Jewel, are all strong on the subject of these sacrileges. From the writers of the Reformation era itself down to Jones of Nayland, and our own contemporaries, one line of opinion has existed on this subject. Jones of Nayland "was descended from the notorious Colonel Jones, who married a sister of Oliver Cromwell, and was one of the regicides. W. Jones is, even as a lad, reported to have expressed his fears that his family would never prosper in the world for the iniquity of his forefather." His sermon "On the History of Collections for the Poor," strongly applies this principle of God visiting the sins of the fathers on the children to the descendants of the Reformation spoilers.

Sir Henry Spelman's book, written between 1612 and 1640, represented this general feeling, and collected data in a *quasi* legal way. His book was the natural offspring of an age of revived Catholic feeling. The present edition of Spelman has had a similar origin, and has sprung from that ecclesiastical spirit of love and reverence which has been reawakened of late years, and which is no sooner awakened than it naturally begins to mourn for the Church's losses. The book before us, with its introductory Essay, notes, and fresh matter, is such an edition of the History of Sacrilege, that it may be called another Spelman. The introductory Essay is full of information; the above extracts, quoted out of it, are specimens. It goes very deeply and copiously into both the historical and argumentative departments. Its fault, perhaps, is, that it adopts a more accurate and logical standard in its divisions, and mode of laying out of the argument, than is exactly suited to the nature of the subject. The solidity, however, which characterizes the whole, both as to matter and manner, is itself a striking feature, and has a value higher than a literary one. It shows the faith and earnestness which have been at the bottom of the undertaking, the hearty assurance which the Editors have felt in the ground they have taken, and their deep appreciation of those manifestations of God's justice which they have brought forward.

From the same publisher, Straker, we are glad to see an announcement of a "Collection of Collier's Controversial Tracts," a work which we have often suggested. One volume only is at present promised, comprising those on the "Usages" controversy: it is to be edited by Mr. Lathbury, who is well fitted for the office. We shall, however, only accept this as an instalment of a complete edition of the Bishop's scatterred and inaccessible Tracts. The edition of the "Ecclesiastical History" wants but one volume of its completion: we again recommend it with confidence.

There are private reasons connected with the editorship of a reprint of "Archbishop Abbot's Exposition of Jonah," (Hamilton and Adams,) which would compel us to give it a good word were it possible: but we cannot do so with any justice. To disinter the tedious Puritanism of Abbot would be only a work of mischief, were not the danger quite neutralized by the utter unreadableness of this deservedly forgotten production. The sour and ill-tempered Calvinism of this Bishop is rendered doubly distressing in the annals of the Church of England, when we remember that his promotion to Canterbury superseded that of Andrewes. And his general government of Oxford, connected especially with his memorable persecution of Laud, has only received its parrallel in our own days—in intent if not in extent. Here, however, we will not refuse the omen. Abbot was the most unpopular man even of his age; and the attempt to pass his grim shadow over the stage of general reading is hardly a happy thought. "When his mother was pregnant," so runs the biography, (p. v.) "she dreamed that if she could eat a jack or pike, the child she went with would prove a son, and rise to great preferment." The pike is certainly not unemblamatic of the man; and the son may be said to have fulfilled succesfully the maternal aspirations.

The Archbishop of Dublin has put forth "Thoughts on the Evangelical Alliance," (Fellowes;) and, which is more to the purpose, has acted as well as thought. In the "Thoughts," consisting of twenty-seven pages, his Grace quotes his various publications eleven times. Dr. Whately's works always remind us of the ingenious mode by which children used to study the History of England, by a chart and a teetotum. You spin; and spin down upon the Spanish Armada, in the midst of which you are referred to the Battle of Hastings, and then oblingingly walked off to Charles Edward; from whom you receive a hint to consult Bosworth Field, and after all this you plunge into the French Revolution. Just so, we first sit down to study the "Evangelical Alliance" pamphlet, which entails the "Kingdom of Christ," and this, fortunately for the booksellers, involves the "Archbishop's last Charge," only, however, to necessitate the "Bampton Lectures for 1822," although the subject is, we are assured, further discussed in the "Essays, &c.," and some hints also occur in "my work on the Difficulties of Romanism." Together with which we are told, that it is our duty to "see Dr. Hinds's valuable Discourses, &c.," and, finally, in obedience to his Grace, we find that, "as fair-minded Protestants, we cannot object to such works as Powell's 'Tradition Unveiled,'" which, nevertheless, we decidedly do, even though we forfeit for ever the distinguished honor of being reconked among "fair-minded Protestants."

"Religio Quotidiana; Daily Prayer, the Law of God's Church, by Bishop Mant," (J. W. Parker,) is one of the most graceful works of this excellent Bishop, it is full of instructive materials and facts, put together in a most characteristic and winning way. But we do not see reference to "Paterson's Pietas Londinensis;" and where Bishop Mant says, (p. 215,) "In the life of Jones of Nayland, this valuable man, there is no intimation of his having been constantly attentive to the Church's 'Order for Daily Prayer;'" strictly speaking, this is true. We have, however, seen it upon record that he did begin the public Daily Service, and that he abandoned it because the evil spirit of the age was too strong against him. If we are right, Bp. Mant will sympathise with the desire to vindicate Jones's character. And among other rare testimonies, in a debased generation, we have heard it stated that Bp. Gray attended the Cathedral service, and himself required its observance at the very moment when Bristol was actually in flames during the Wetherell riots. And in his primary Charge, at Chester, the present Bp. of London expressed a wish to revive the daily service, "agreeably to the practice of the early Church, and of our own in its better ages."

"Family Expositions on the Epistles of St. John and St. Jude, by Mr. Bickersteth, of Watton." (Seeley.) These are abridged notes, taken by Mr. Bickersteth's children, of that gentleman's extempore remarks "given in morning worship." We were curious to see how Mr. Bickersteth would treat certain passages: *ex. grat.* Jude 19, "These be they who separate themselves." By multiplied groundless divisions; this seems to bear strongly against separation from those Christians of every name who hold the great truths of the Gospel, even though there may be many lesser differences." (P. 239.) Mr. Bickersteth, we think, is impressive about non-natural senses,—is he not?

The great interest of the subject must make Dr. Charles Maitland's "Church in the Catacombs," (Longmans,) an important volume. Besides, it is, as far as we remember, the first English work on the subject. It is well illustrated from Boldetti, Arringhi, and the well known writers on the subject. Dr. Maitland's object is a loyal one; to vindicate for the Church of England its claim to primitive purity by a comparison of its appeal with the actual vestiges of the earliest Church which the Catacombs present.

Deanery of Cadbury.—At a meeting of the Decanal Chapter, on the Thursday in Ember week, the following resolution was proposed:—

Resolved,

"That the best thanks of the Dean Rural and Clergy of the Deanery of Cadbury, in the Archdeaconry of Exeter, and Diocese of Exeter, be given to the Rev. W. Gresley, Prebendary of Lichfield, for the zeal and fidelity which have dictated the publication of his two statements of the Real Danger of the Church, and for the seasonable warning which he has thus afforded to her members."—*English Churchman.*

For the Churchman.

CHURCH OF THE CRUCIFIXION.

SEATS FREE.

Rev. Mr. Editor,—Permit me to inform your readers that the congregation of this Church hold their meetings for the celebration of Divine worship, at the Lyceum, in Broadway, near Prince street. Morning Service every Lord's Day, begins at the usual hour. Evening Service commences at half-past seven. The children of the Sunday School assemble precisely at half-past two o'clock.

In the same room with the scholars, seats are appropriated for the reception of a Bible Class, to be composed of the adult male and female members of the congregation. The Rev. Dr. Schroeder, who is now the Rector of the Parish, will meet this class regularly every Sunday at the opening of the School. Those who wish to attend the Bible class, will not be prevented from joining in the usual prayers of the Church, as the exercises of the classes will be succeeded by the full celebration of Divine Service. Of course, there will be no sermon on these occasions.

From the Introductory Address of the Rector it also appears that he will deliver a lecture at this place, every Thursday evening, at *half-past seven* o'clock; the subject of which will be varied as occasion may require; but, for the present, and as a general thing, he will confine himself to the true developement of the Church, as exhibited in her doctrines, her discipline, her worship, her beautiful attire,—together with biographical sketches of the lives of individuals who have distinguished themselves in her service. I cannot but express the hope that these lectures may be well attended, and that the Rector of the church may find his labors so strongly marked by the blessing of God, that, in a very short time, the congregation to whom he ministers, will be enabled to erect in this growing city, another monument to the glory of God.

The Church of the Crucifixion, is indeed of recent origin; but if I mistake not, it has already thrown off its swaddling clothes and taken up its march; and, though but an observer, yet my word for it, Mr. Editor, the people of this Church, will never again allow their place of worship to be pre-engaged or underlet for a lecture on *Mesmerism*, as was the case on Thursday last, when the sanctity of the Baptismal font was invaded by the sacrilegious hand of the somnambulist, "who," as the Commercial Advertiser expresses it, "*with mock gravity, applied the water to her forehead, saying, I am baptizing myself!*" No, Sir, it will never happen again; for, if measures are not already taken for the erection of a Church, the people will at least show, that they have such a purpose in view.

The first of the course of Lectures above alluded to will be delivered on Thursday, the 12th instant, at the hour above named.

An Observer.

Domestic Intelligence.

Vermont.—The Journal of the Fifty-Sixth Convention in this diocese, held in Immanuel Church, Bellows Falls, September 16th, 1846, has been published. Present, 11 of the clergy and 15 lay-delegates. A full view of the state of the diocese is given, from which the following statistics are derived. Families 690, persons 2121. Baptisms, (adults 24, children 80,) 104; confirmed 74; communicants, (added 93, lost 50,) 1382; Catechumens, 679 contributions $2003 80. The number of clergy in the diocese is 19. There are no candidates for orders. There has been one ordination, a deacon. The next Convention will be held in St. Paul's, Burlington, on the third Wednesday of September, 1847.

Western New York.—*Episcopal Visitation*—Monday, October 26th, in Calvary Church, Homer, Cortland county, Morning Prayer was said by the Rev. Mr. Wardwell, the Rev. Mr. Phelps of Moravia reading the Lessons and the Confirmation preface, and the Bishop preached. Two were confirmed. In the afternoon Evening Prayer was said, and a sermon preached in the Presbyterian Church, Cortland. October 17th, in the Methodist Church, McLean, Tompkins county, after Morning Prayer by Mr. Seymour, of Skaneateles, the Bishop preached. October 28th, in St. James's, Skaneateles, Onondaga county, twelve were confirmed. Morning Prayer was said by Mr. Wardwell, the sermon was by the Bishop, and the Confirmation preface was read by Mr. Seymour, the rector. Messrs. Northrup of Jordon, and DeZeng of Skaneateles, were present. Evening Prayer was said on the same day in St. John's, Marcellus, by Mr. Seymour, the Bishop preaching, and Mr. Northrup, Missionary of the station, reading the Confirmation preface. Two were confirmed. October 29th, Morning Prayer was said, and a sermon preached in the Wesleyan Church, Baldwinsville. Mr. Appleton, Missionary in the place, read the Confirmation preface, and one was confirmed for Grace Church, the new parish in this village. October 30th, in the Presbyterian Church, Cazenovia, Madison county. Morning Prayer was said by Mr. Wardwell, Mr. Weber of Perryville reading the Lessons and Confirmation preface. The Bishop preached and confirmed five for St. Peter's Church, and in the afternoon one sick person. October 31st, services were held, in the morning in St Stephen's, Perryville, and in the afternoon in the Dutch Reformed Church, Chittenango, the Bishop preaching on both occasions. November 1st, All Saints' Day, in Christ Church, Manlius, Mr. Evans of New York said Morning Prayer, and the Bishop preached. Four were confirmed. In the afternoon, in St. Mark's, Jamesville, Mr. Wardwell said Evening Prayer, and the Bishop preached.

Pennsylvania.—*Ordination.*—All Saints' Day, November 1st, at the Church of the Advent, Philadelphia, Mr. Horatio Hastings Weld to Deacon's orders. He was presented by the Rev. J. J. Kerr.

New Church.—The corner-stone of a new church, to be known as that of St. James the Less, was laid on the Feast of St. Simon and St. Jude, (October 28th,) by Bp. Potter, attended by a number of the clergy, habited in surplices. The site of the proposed building is Schuylkill Falls, near Philadelphia. The procession was formed at the country-seat of Robert Ralston, Esq., at 4 P. M., and after the corner-stone had been laid by the Bishop, Mr. Ralston reading the list of articles accompanying it, the assembly retired to an enclosure which had been prepared at a short distance, for the conclusion of the office. The selection, *Laudate Nomen*, from the Institution Office, was chanted antiphonally, to a Gregorian tone. After an address by the Bishop, four verses of the 118th Psalm in metre, and the benediction, concluded the services. The plan of a new church in this vicinity is said to have been undertaken by a few laymen, the model is spoken highly of, and there are to be no incumbrances from debt whatever.

Maryland.—*New Church.*—A corner-stone was laid in King and Queen parish, St. Mary's county, on the 24th ult. The Rector, John H. Chew, performed the ceremony and delivered an address.

South Carolina.—*Ordination.*—Wednesday, October 7th, in St. Andrew's Chapel, Christ Church parish, Mount Pleasant, the Rev. J. R. Fell to the priesthood. Morning Prayer was said by Mr. Marshall, who also presented the candidate, and the sermon was by the Rev. J. H. Cornish.

Confirmation.—At St. Philip's, Charleston, 19th Sunday after Trinity, (October 18th,) twenty persons.

Georgia.—*Ordination.*—September 14th, Sunday, in the Ascension Church, Cass county, the Rev. Owen P. Thackara to the priesthood. Morning Prayer was said by the Rev. J. J. Hunt of Athens, the Rev. S. G. Bragg of Macon, reading the Lessons. The Bishop preached, and the Rev. T. F. Scott of Marietta presented the candidate. In the afternoon a confirmation was held.

Recantation: or the Confessions of a convert to Romanism: *a tale of domestic and religious life in Italy. Edited by the Rev. Wm. Ingraham Kip, M. A., Author of the "Christmas Holydays in Rome," &c.* Stanford & Swords, 18mo. pp. 283.

This volume is a reprint of an English work, which was entrusted to Mr. Kip's editorship in order that it might have the inspection of one who was familiar with the scenes which it describes, and the manners and life of Italians. To the fidelity of the work in all these respects Mr. Kip bears cheerful and decided witness, and confirms the author in one more important position, viz., the virtual infidelity in which a large majority of the more intelligent Romanists in Romish countries are involved. This is a fact to which we have ourselves received the testimony of observing travellers, and which deserves to be still more minutely looked into than it has been. Few things, we conceive, would more logically demonstrate the true nature of Romanism than such an exhibition of its fruits.

The True Catholic and The Catholic Magazine *for November* are received. The former contains articles on "Episcopal Equality," "Anglican Ordinations," and "The River Euphrates," from an unpublished Biblical Geography. The most noticeable feature in the latter is a portrait of the Pope.

We would acknowledge the receipt of the Journals of Vermont, Western New York, and Indiana. The value of the second would have been much increased had it contained a summary of parochial reports. From the Bishop's Address in the first we make a brief extract:—

It is known to most of you, my brethren, that the old and established mode of repeating that important part of our service [the General Confession] was in strict accordance with the words of our rubric, *after* the minister, and not *with* him. A change was recommended by the General Convention of 1835, and this recommendation was not followed by the Church in Vermont, because I considered it unconstitutional. For in order to protect the Prayer Book from the danger of any hasty and injudicious alteration, the General Constitution of our Church, in its 8th article, has most wisely provided that "no alteration or addition shall be made in the Book of Common Prayer"—"unless the same be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention." It was said, indeed, that the proposed change did not conflict with this, since the *words* of the rubric were not altered. But I considered then, (and I still retain the same opinion,) that it was a *virtual change* to recommend the word *after* to be subjected to a new meaning, as if it were the word *with;* since it seemed to me in plain violation of the rules of language to say that repeaing the prayer *after* the minister, and repeating it *with* him, should mean the same thing. And therefore I willingly consented to the suggestion of the respected brother who was then the rector of this parish, to place on the records of our Journal my reasons for continuing the old established custom, which accorded with the plain meaning of the rubric, and was handed down to us by our Mother Church; and the Diocese of Vermont thereupon became the only one which refused to alter the good old way in this little matter, until the language of the Prayer Book should be changed in the regular mode provided by the Constitution.

Since that time, however, many years have passed away, and the recommendation of 1835 has become the universal fashion, with the single exception of our own diocese; while the increasing number of our younger clergy who never used the old and more regular way, makes the difficulty and the inconvenience of the variation greater every year. As anxious as any one can be to promote the uniformity of the Church, and as desirous to remove every obstacle in my power, I have been led to consider whether the lapse of time and the general acquiescence of the Church in this matter may not be taken as equivalent to the course pointed out by the Convention; the more especially as the General Convention have met three times since then, and seem to think the point sufficiently and finally determined. And the result of my reflection has been such, that I here signify my entire consent to the alteration, and recommend to my brethren, for the sake of uniformity with the now universal course in every other diocese, to repeat the General Confession *along with* the minister, instead of *after him*. At the same time, I beg to be distinctly understood as not having changed my own opinion on the true merits of the question, but as merely agreeing to what I consider a mistaken precedent, in order to avoid the more practical inconvenience of non-conformity.

The Consecration of Christ Church, Plymouth, Mass., according to the rites and usages of the Protestant Episcopal Church, took place on Tuesday last. Besides the Bishop of the Diocese and the rector of the parish, sixteen of the clergy were present. Morning Prayer by Rev. Mr. Bent; the lessons being read by Rev. Mr. Wildes. The Instrument of Donation was read by Rev. Mr. Hall, and the Instrument of Consecration by the rector. The ante-communion office was read by the Bishop, assisted by Rev. Mr. Cutler, who read the Epistle. Sermon by the Bishop.

Christ Church is one of those beautiful edifices, for the plans of which we are indebted to Mr. Upjohn. Though of comparatively low cost, its beauty and appropriateness are such as to strike every beholder. In its general features it resembles St. Luke's Church, Chelsea.

It must be confessed that it is somewhat singular that in a little over two centuries since the pilgrims landed in Plymouth, an Episcopal Church should be built within sight of "Forefather's Rock." It is related, however, that Rev. Mr. Robinson said to the company who were about leaving Leyden for America—"I am persuaded that God hath yet more truth to break out of his word," and if some of the descendants of the pilgrims have departed from the faith of their ancestors, they have yet fulfilled the prophecy above quoted.—*Boston Press and Post.*

Ohio.—*Confirmations.*—Sunday, Sept. 13th, in St. Luke's, Granville, 2. Sunday the 20th, in Trinity church, Newark, 2. Sept. 25th, in Christ Church, Hudson, 2.

Illinois.—*Ordination*—October 4th, in Jubilee College chapel, the Rev. Robert J. Walker, of Rushville, to the Priesthood: morning prayer was read by the Rev. S. Chase, and the sermon was preached by the Rev. E B Kellogg, of Chicago. The Holy Eucharist was celebrated by the bishop.

Notices.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Nov. 15th.,) by the Rev. Dr. Taylor.

The Rector will preach a series of discourses on Sunday mornings, on the life and character of Job.

The second on Sunday morning, Nov. 15th. Subject—"Affliction a Blessing."

New York, November 15, 1846.

QUARTERLY SERMON.

The Right Rev. Bishop Ives, of the Diocese of North Carolina, will preach in Emmanuel Free Church, corner of Prince and Thompson streets, on Sunday evening next, November 15, when the usual quarterly collection will be made,

Service at half-past 7 o'clock.

N. Y., November 15th, 1846.

The Rev. Samuel Seabury, D. D., Rector of the Church of the Annunciation, will preach on Sunday evening next, at the Church of Saint George the Martyr, No. 410 Broadway. Divine Service at 7 1-2 o'clock.

November 15, 1846.

QUARTERLY SERMON.

The Rev. Alexander Crummell, Rector of the Church of the Messiah, New York, will preach a quarterly sermon in St. James's Church, Third street, near Grand, Williamsburgh, on Sunday evening next, 15th inst.—23d after Trinity, when a collection will be made in aid of St. James's Church.

Service to commence at half-past 7 o'clock.

New York, November 14, 1846.

The Association for the Relief of Respectable Aged Indigent Females has been favorably known in this community for the last thirty-three years. Within their asylum are eighty aged women, depending, under God, upon its managers to provide their daily bread and all things needful for the body. An equal number of worthy pensioners without the asylum are looking to the society, from month to month, for such assistance as they may be able to afford. The Winter is closely approaching—the wants of their numerous family, in consequence, are thickly multiplying. Their treasury is exhausted. The customary benefactions of the year have nearly all been received and appropriated—the larger portion, necessarily, toward defraying expenses incurred by building an addition to the asylum.

In this their extreme need, the Association make an earnest appeal to their humane fellow citizens, and to the Churches especially, to aid them, and not to suffer the cause of the *aged poor* to languish, or those doors, that have been open to admit them to all the comforts of home, again to be opened to send them forth on the precarious charity of the world.

The society invite all friendly to this cause to visit their asylum in 20th street, between the Second and Third Avenues.

Donations will be received by the treasurer, G. C. Goddard, at 129 Eleventh street, and 8 Wall street, or by the first directress, Mrs. A Innes, 419 Broome street.

ST. PAUL'S CHAPEL.

On Sunday morning, a collection will be made in St Paul's Chapel, for the benefit of the "*New-York Bible and Common Prayer Book Society.*"

The Distributions *gratuitously* made the past year, of upwards nine thousand Bibles, Testaments, and Prayer Books, amount in value to $2,180. The whole receipts from Church collections, donors and subscribers, amounted to $1,575; being six hundred and five dollars more than the receipts.

The society is now preparing a German Prayer Book—the past year it furnished a French Prayer Book—at great cost, and needs the liberal aid of Episcopalians to continue their gratuitous distributions. Contributors may rest assured that all their liberality will go to the needy, to destitute parishes, and to missionaries; and it is hoped the bounty of the congregation of St. Paul's will be cheerfully bestowed.

FREE CHURCH.—St. Barnabas' Protestant Episcopal Church, in 27th Street, between the 2d and 3d Avenues, is open every Sunday for Divine Service, at 10½ A. M. and 7 o'clock, P. M. Sunday School commences at half past 2 P. M. Regular service will be performed on Wednesday evening, at half past 7 o'clock. This church has been established to meet the wants of many who, from various causes, have been unable to procure seats in this part of the city; and as it is intended that the seats shall be free, the friends of the church have now an opportunity of uniting in its service, and to contribute to its support. All are respectfully invited to attend.

THE CHURCH OF THE CRUCIFIXION,
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P M, on Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 5th Nov., the Treasurer has received the following contributions:

From St Paul's ch, Sing Sing, N Y, per the Rev C H Halsey, 25 02; savings of two little children, 41 cts; an individual of Christ ch, Hudson, half, 10; St Thomas' ch, N Y, 64 56; through E Wilcox, R A in Pa, from Trinity ch, Oxford, 34 96; a church family in Frankfort, 5; a lady of Trinity ch, Phil, 2 50; Ch of the Nativity, Phil, 24 85; do, for the Jews, 50 cts; St James's ch, Phil, 176 25—244 06; Christ ch, Guilford, Ct, half, 6; monthly coll, St Paul's, Burlington, Vt, 23; Albion, Ill, half, 1 50; Zion ch, Pontiac, Mich, monthly coll, 3 68; for missions, from a clerk, 10; L and W, Zanesville, Ohio, half, 2; through J K Sass, R A in S C, St Philip's ch, Charleston, for Bp Freeman's jurisdiction, 44; Bp Kemper's do, 40; Christ ch parish, 8 86; Col Waddell, Selma, Ala, per Rev E Phillips, 5 59—98 36; Mrs M H Wilcox, Burtil, Elkhart co, Ia, 10; a layman of Ill, per the hands of the Rev J W Brown, 1, Christ ch, Middletown, Ct, a member, by the rector, the Rev T J Goodwin, 5; C R D, for Domestic missions, 3; Poquetonnock, Ct, per the Rev J W Waite, 8; St James's, Chicago, Ill, 15. Total, 529 59.

THOMAS N. STANFORD, Treasurer,
New York, November 10, 1846. 139 Broadway.

Foreign Missions.—Since his report of November 3, the Treasurer acknowledges the receipt of the following amounts.—

From St Mark's ch, Williamsburg, N Y, for Constantinople, 10; St Paul's ch, Lynchburg, Va, per Rev Wm H Kinckle, 10; St Mary's ch, Burlington, N J, by the hands of B'p Doane, his annual subscription for the mission at Constantinople, 25; offg of St Mary's ch, for the same, 40; C W Kinsman, Esq, 5; do George Hobart Doane, 5; do William Croswell Doane, 5 do; making (with 20 from Isaac B Parker, Esq, acknowledged before, from same church) 100 for the mission at Constantinople. L & W, Zanesville, O, half, 2; an individual of Christ's ch, Hudson, N Y, half, 10; Christ ch, Guilford, Ct, half, 6; Thro Ed Wilcox, R A Phil ch of the Nativity, Spring Gardens, Phil, China 50c; Africa, 50c; ed Africa, 1; St James' ch, Phil, 123,25; Male Miss'y Asso'n, Grace ch, Phil, China 5; Africa 5; Greece 5; Miss'y box, S School St James' ch, Perkiomen, Pa, 6; Epis S School, Churchtown, Pa, Africa, 3; St James' S School Bristol, Pa, fer Africa, 10—169 75. Thro H Trescott, R A, Charleston, S C, St Andrew's ch, 4 50; St Philip's, for Constantinople, 50; do for Africa, 31—85 50. St James' ch, Pocotmic, Conn, 5; a parishioner of do, for Constantinople, 1; St John's ch, Albion, Ill, half, 1 60, St John's ch, Bellefonte, Pa, 5; do S School, 5th annl payment' ed Africa, 20—25. S Sc'l St Andrew's ch, Pittsburg, Va, ed China, 37 50; Christ's ch, Cincinnati, Ohio, per Rev Dr Brooke, 30; Christ's ch, Norfolk, Va, per Rev U Beall, 100; P G Stuyvesant, Esq, for China, 100; for Africa, 100—200. Total, 763 25.

J. SMYTH ROGERS, Treasurer,
N. Y., Nov. 10, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St James's ch, Poquetonnock, Ct, Rev J M Waite, rector, 2; a young lady, late of South Bend, remitted by Rev B Halsted, 2; Rev Cornelius R Duffie, donation, 1; Mrs S A Hodges, annual, 2. Total amount, 7.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 10, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Rev Cornelius R Duffie, donation, 1; Mrs S A Hodges, annual, 1. Total amount, 2.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, November 10, 1846

To Correspondents.

"A Deputy of many years," in our next. Also "G. B." "D. D," will be inserted.

Married.

In St. Peter's Church, Bainbridge, W. N. Y., November 4th, by the Rev. I. Foote, Mr. George W. Swiss, of Truminsburg, N. Y., to Miss Eliza Griswold, daughter of Dr. R. Griswold, of the former place.

On Monday, the 2d inst., by the Rev. Dr. Upfold, the Rev. John J. McElhinney, Missionary, to Miss Ellen Jones, daughter of Rees Jones, Esq., of Publes Township, near Pittsburgh.

On Tuesday, 10th inst., at the Church of the Ascension, by the Rev. G. T. Bedell, John Peter Riter, to Mary Ann, eldest daughter of Richard N. Wenman, all of this city.

Clerical Changes.

The Rev. S. T. Carpenter, to Derby, Ct.
The Rev. Francis J. Clerc, Deacon, to this city.
The Rev. A. F. Dobb, to Kenyon College, Ohio.

Advertisements.

The Order of Daily Service,

WITH THE MUSICAL NOTATION, as used in ENGLISH COLLEGIATE AND CATHEDRAL CHURCHES, together with a collection of COMMUNION SERVICES and CHANTS for the *Psalms for the day, and Canticles.* For sale at D. Appleton & Co., No. 200 Broadway, and at Messrs. Young & Hall, Troy, N. Y. One handsomely printed volume, 8vo. Price, $1; gilt edge, $1 25.
November 14—6t$

ST. MARK'S HALL,
Orange, N. J.
Rev. Anthony Ten Broeck, A. M., Rector.

THE Third Session will begin on Monday, November 16th. Terms, $100 per session, of 22 weeks. Pupils are expected to come provided with bed, bedding, napkins, fork, spoon, &c.

Applications for further information, or for admission of pupils, may be made to the Rector. Address as above.
November 14—4t

BOARDING SCHOOL.
Terms—$100 per year.

THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery, and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.
November 14—6m

FOUR EVENINGS WITH JOHN MILTON.

JOTHAM SMITH, A. M., will deliver at the Stuyvesant Institute, four Lectures on

MILTON'S PARADISE LOST.

Lecture 1st—Synopsis of the Poem, with a general criticism on the same.

Lecture 2d—Satan and the Fallen Spirits. Gabriel and the Angelic Spirits.

Lecture 3d—Adam and Eve.

Lecture 4th—The Theology, Mythology, and General learning embodied in the Poem, together with concluding observations on the whole subject.

The second Lecture to be delivered at the Stuyvesant Institute, 659 Broadway, on Tuesday evening, the 17th inst., at 8 o'clock.

Tickets for the course, $2, to admit a lady and gentleman. Single tickets 25 cents, to be had at the Bookstores of Wiley & Putnam, Bartlett & Welford, Appleton & Co., and at the door. Nov. 14—1t

NEW ENGLISH BOOKS.

MC NEIL'S Church and the Churches.
Bloxam's Gothic Architecture—a new and valuable work, with numerous plates,
Bloomfield's Epitome, Evangelical.
Shepherd's Hozar, Apostolical.
Nicholson on the Catechism.
Church in the Middle Ages.
Wilberforce's American Church—new edition.
Martland's Church in the Catacombs in the Dark Ages.
Lives of Eminent Christians—4 volumes.
Parker Society Poetry.
Teale's Lives of English Divines.
Edgar's Variations of Popery—new edition.
Jebb's Economy of the Church.

Also, about 1000 volumes of old and rare Theological works, among which are several copies of the "Scholar Armed." Just received, and for sale by
STANFORD & SWORDS,
Nov. 14. 139 Broadway.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCIII.

Religion is not so easy and light a work, or at least not in that sense easy and light, as seems to be supposed by the multitudes who, professing regard for it, show their real estimate of its principles and requisitions, by the little care, time, and attention which they bestow upon it, and the vast inferiority to worldly pursuits and pleasures which, in their sentiments and practice, they attach to it.

No errors are more dangerous than those which arise out of perversions and abuses of the truth. The infinite kindness and love of God, in causing the Holy Scriptures to be written for our learning, and in condescending to exhibit therein the truths and duties of the Gospel with so much clearness and plainness, are sadly abused, if made a pretext for considering the acquisition of sound religious knowledge so easy as to demand but little time, study, inquiry, and reflection. This would deprive religion of one of its strongest ordinary claims on man's esteem and value. These are always the most truly bestowed on what has been the object of the greatest solicitude, care, and labor. They manifest little sensibility to the vast importance of religious truth, and the obligations and responsibilities which it involves, who lightly esteem the heed that should be given to it. That just view of human nature which is founded on true and honest consideration of its properties and workings, as these are illustrated by facts, shows the greatness of the divine wisdom and goodness in so giving us the hallowed truths and precepts of revelation, that, clear and satisfactory as they are, when duly sought out, still such search is necessary, and requires a closeness of application, industry, earnestness, and perseverance, which largely increase our sense of their value.

We were sent into this world, not to pass in indifference, inattention, idleness, or weak and inefficient exertion, to the rewards of the next; but to labor for those rewards, to strive for them, and earnestly and diligently to seek them. We are not only to accept salvation, but to *work it out.* We are not only to expect the blessings of our calling and election in Christ, but to *make them sure.*

Is this evangelical view of the subject duly appreciated by the great majority of Christians? A decent morality; a cold respect for religion; attendance, when perfectly convenient, or suiting the humor of the moment, on the services of the Church; a little increase of seriousness under the pressure of disappointment, misfortune, or affliction; the possession of a Bible occasionally perused; an outward compliance with some of the forms and ceremonies of religion; a profession of attachment to the Church; a willingness to be busy in its concerns; a cheap display of extraordinary appearances of piety; superficial talk about religion; intensity of religious feeling for brief periods, as a balance for large appropriations of time and care to the world:—Have I not enumerated the principle features of the religion of the great mass of those who profess and call themselves Christians? Solomon spake of those who were honest and true to the religion of the Church of God even under the limited opportunities and privileges which it then enjoyed, as they who "apply" their "*heart* to understanding;" who *cry* "after knowledge, and *lift up their voice* for understanding;" who *seek* "*her as silver*, and" *search* "*for her as for hid treasures.*" How misapplied is the term "treasure" to that which is so lightly regarded, and deemed worthy of so little trouble, solicitude, effort, and worldly substance! How little of the heart is there in that religion which so slightly interests the affections, so superficially influences the character and life, and is deemed worthy of so little sacrifice, and such slender support!

The above view given by Solomon of the duty of members of the Church under a former dispensation, obviously applies with still greater force to its members under the Gospel. It may be considered in reference both to Christians generally, and to those who have peculiar opportunities and facilities of application to religious improvement.

Man is sent into this world on probation. He is therefore constituted a moral agent. Religion is designed to be in him an enlightened, willing, and faithful service; an offering to God, not without cost to the offerer; but involving sacrifices, discipline, self-denial, and in the spirit thus engendered, important devotion of time, care, and effort. God has been graciously pleased, indeed, to impart a written revelation of what He requires man to believe and do, replete with every truth and precept calculated to secure all the inestimable blessings of pure and undefiled religion here and hereafter. But this revelation is so imparted that it is not sufficient for man's instruction and guidance without efforts of his own. Its truths and precepts do not lie so obviously on its surface, that a mere listless perusal is sufficient for attaining to the full knowledge of them. Man's willingness and devotion, and his earnestness and sincerity, are to be tested by searching out those truths and precepts, diligently studying and comparing the several parts of that inspired compend, and faithfully applying the aids to a right understanding of it which God has provided in His Church. Thus is moral agency exercised; moral probation duly observed; the pure and ennobling intellectual gratification attendant on the discovery of truth sanctified into a Christian enjoyment; and the increased estimate of value always fixed upon what has rewarded care and effort, given to the infinitely momentous subject of religion.

That thus men are to seek, earnestly, constantly, and laboriously, for the truths and precepts of God's word, derogates not in the least from its perfection and sufficiency. These qualities, in reference to any subject, are to be determined by its nature and design. A revelation of God's will which should require no effort on man's part for arriving at a correct knowledge of it, would be obviously unsuited to his nature, and therefore inconsistent with the design and providence of God; while, by abetting and encouraging man's inherent indolence and indifference, it would fail in a very important means of improving his moral and spiritual character. That property of the Bible, therefore, which is now considered, so far from derogating from, is rather illustrative of, its perfection and sufficiency. It is proved to have been its great Author's design, by His having equally impressed the sanction of His appointment and requirement on His Church and its ministry, as means of men's being instructed in His word, and guided in the proper application of it to their spiritual and eternal good.

The study then of the divine word, diligent application to it, a careful investigation of it, and earnest and devoted efforts to use and profit by all the means provided in the Church for becoming enlightened in its sanctifying truths and duties, are requisite for attaining to that knowledge and understanding which make wise unto salvation, and that holy and enlightened devotion which truly elevates and adorns our nature.

In application of these principles of the Gospel, it is obvious that the first duty, and the moving and controlling principle of all duty, is that *Gospel faith*, which thoroughly embraces, and cordially submits to, the plan of grace, mercy, and truth, which has Jesus Christ for its Author and Finisher, and reposes on Him as the Christian's only and all-sufficient hope; and to this end, has no other desire or design than thoroughly to adopt the Scripture view of the nature, offices, and acts of the Redeemer, of the nature and condition of man as the object of His mercy, and of the duty required of man as such.

The primary exercise, for practical improvement, of the principles and affections engendered by this faith, must be towards the Church with which God has established His covenant of grace and mercy, and in which He has appointed the means of man's nurture in the knowledge and duties of the Gospel.

God has in all ages been pleased to have His Church in the world as the depository of His revealed truth, its pillar and ground, the conservator of His religion, the witness of His Holy Word, and His appointed agent for promoting His honor and glory in the world, and dispensing to men His enlightening, sanctifying, and saving grace.

When our Divine Lord was pleased to commission His apostles, and through them a perpetual ministry, to carry the blessings of the gospel into all the world, and hand them down to all generations, the mode which He appointed for making men His disciples, that is, admitting them to the benefits of the holy and heavenly nurturing which He had committed to his Church, was baptism in the name of the Father and of the Son and of the Holy Ghost. Thus they are made Christ's people, or members of His Church. The solemn public readings of the Blessed Book of God, which have ever formed an important part of her services; the venerable creeds or symbols of Catholic doctrine, in which, received from the purest ages of the gospel, she requires her members to profess their faith; the lucid, interesting, and faithful views of evangelical principles and precepts which her liturgy has brought down from primitive times; and the pastoral instruction for which she provides a duly authorized and qualified ministry; are the means whereby, as the faithful spouse of the Redeemer, the Church supplies and offers that instruction in righteousness to which His disciples are entitled; while, in her services and ordinances, especially the mysterious sacramental eating and drinking of the life-giving body and blood of Christ, which she is His steward for dispensing to His people, she leads them in the constant humble seeking of that guidance and illumination of the Holy Ghost, whereby alone they can be led into all truth.

Is our connection with the Church, viewed with a fair and full reference to the momentous responsibility which it involves as extending to us the divinely appointed means of understanding the will of the Lord in all that concerns our spiritual and eternal welfare? When the words of Holy Scripture are read in our ears, or the authorized expositions of it given, in the public services of the sanctuary, do we give to them that heed which befits attention to the words of eternal life? In making the solemn profession which the Church provides of our Christian belief, do we seriously aim at that enlightened and consistent avowal of it which duly appreciates, in all their bearings and relations, its several articles, and adopts them as principles operative on the heart and life? In engaging in the services of God's house, do we sincerely and earnestly endeavor to imbibe the precious evangelical truths with which they are replete, and the pure spirit of evangelical piety which they breathe? And when we join in the Church's oft repeated supplications for spiritual illumination and guidance, is it with a deep and humbling sense of their indispensable necessity in order to our either perceiving or following the truth; and with the earnestness befitting the most anxious solicitude to enjoy their benefits? Why is it then that Christians rate as of so subordinate concern the liberal and sufficient maintenance of the ministrations of God's priesthood, and the holy services of His Church? Why is it that these objects are so generally postponed for attention to the things of time and sense—that the success and prosperity of worldly business, the keeping and increasing of worldly wealth, and the luxuries and pleasures of life, will receive the first and chief attention, and the things of the soul, of eternity, and of God, be suffered to sit lightly on the conscience, as what may or may not be heeded, and may be heeded much or little, just as fancy, convenience, and the inclination of the moment, may suggest? Why is it that such slight inconveniences, or the calls of business, or the fascinations of pleasure, or the love of ease, or sensual gratifications, present so frequent and successful hinderances to the attendance of Christians on the services of the sanctuary? Why is it that when there, there is with many so much irreverence, inattention, coldness, weariness, and apparent dissatisfaction? Why is compliance so much withholden, or yielded with so much indevotion and indifference, to the well-devised, holy, and edifying requisitions of posture and response, whereby the Church would win our serious attention, and more effectually secure the good spiritual influences of her ritual? And why, when so many might, after all due allowance for every necessary and reasonable hinderance, are so few willing to avail themselves of the opportunities, other than those of the Lord's day, of seeking that growth in knowledge and grace to which the public services of the Church are means of attaining?

Would these things be so if Christian's were as much in earnest as in all reason they should be in seeking for the pearl of great price, striving for the one thing needful, and attaining to that knowledge which maketh wise unto salvation?

Under the guidance and facilities afforded by the Church and its ministry, the Christian should also give diligence to *private* means of advancement in religious knowledge. The Holy Bible should be daily studied with an eager desire and devoted effort to treasure up its principles and precepts, and diffuse their blessed influences throughout our characters and lives. Other religious reading also, embracing approved human expositions, elucidations, and applications, of Christian faith and duty, should command serious and devoted attention.

In these respects, it is to be feared, there is a sad deficieny among Christians. A little while, rarely and coldly given, is too generally all that the vastly important duty of religious reading is allowed to command. There are indeed many avocations which do not admit of much time for reading of any kind. There can be no doubt, however, that Christians generally could give much more time than they do. Useless and injurious reading might be superseded, in a lamentable number of cases, by that which befits reasonable and Christian persons. A judicious arrangement of time, and a just estimate of the importance of religion would easily secure its proper place to the duty now considered. The intervals of the Lord's day, not occupied by the public services of the Church, furnish precious opportunities, and would produce a great change in the Christian world, if for the purpose of religious reading and study, they were reclaimed from vacuity, misapplication, and profanation.

Give an account of thy stewardship, is an awful summons parabolically announced in the gospel as to be directed to each one of us, at the judgment of the great day. Time and intellect are precious talents with the improvement of which we, as stewards, are entrusted. Our immortal souls, created for eternally setting forth the glory of God, for advancement to infinite purity and perfection, and for the enjoyment of the consummation of spiritual and intellectual excellence, are given us in trust, to be fitted for these great and glorious ends of their being.

Perfectly consistent with the fulfilment of these momentous trusts, and indeed a necessary part of it, is faithful application to the duties of the several states of life to which it has pleased God to call us. But miserably defective, and unacceptable and displeasing to Him, is any measure of imagined fidelity which interferes with supreme devotion to Him, and preference of spiritual to all temporal concerns. Heaven should be seen in its true superiority to earth, the soul to the body, and eternity to time; and this should have a thoroughly operative influence on the heart and life; or no reasonable hope can be cherished of the favor of God, of spiritual blessing, or of eternal happiness. What then must be thought of those Christians who have time enough to give to business, pleasure, or mere indolence, and but a little, and that in appropriations few and far between, to God, their souls, and eternity? Think they that that regard for these awful and momentous subjects will be either pleasing or acceptable to their Maker, or of spiritual benefit to themselves, which sometimes, when affliction or other peculiar circumstances constrain reflection, or when nothing else presents itself, carries them for a while to their Bibles, or for a while reminds them of some other good book which they have long neglected? This is not a freewill but a constrained offering. Very soon the heart again wanders from its God, and the world, its vanities, and it may be its vices, engross it.

These remarks apply to Christians generally; but more especially to those who are favored with peculiar opportunities and facilities for advancing in the knowledge of divine things. There are many whose leisure admits of an appropriation of time to this object much more fairly proportioned to the strength and importance of its demands. Of them consequently a corresponding account will be required. And how can they act more consistently with the true dignity of their nature, in a manner more conducive to truly rational enjoyment, and so as to justify a more reasonable and well grounded hope of the favor and blessing of God, than by cheerfully and earnestly devoting a full and fair portion of their time to religious studies? How, otherwise, circumstanced as they are, can they think themselves, or expect to be thought by others, and especially hope to be regarded by their God and Judge, as strictly honest in whatever profession they may make of Christianity, and as duly impressed with a sense of its value, and of the importance of the spiritual and eternal things with which it has to do?

If subjects were appreciated according to their merits, men of leisure would rejoice in the opportunity of diligently studying God's holy law and will, and making themselves masters of the rich stores of the Church's sacred literature, especially that department in which are treasured up the evidences and illustrations of Gospel faith and piety, and of the order, duties, and functions of Christ's kingdom, in its first and purest days, when, fresh in the genuineness and excellence impressed by Him, they were cherished and manifested in a manner becoming their divine origin, and gloriously exemplified in the characters and lives of Christians. They would find their researches into Holy Writ greatly facilitated. Their knowledge of God would wax riper and riper. The wonderful things of His law would become clearer and clearer to their apprehensions. The nature, character, and acts of their Saviour would continually unfold new and more endearing excellencies and beauties. The Gospel system of grace and salvation, including of course the Church of the Living God, in its divine character, and with all its holy provisions, prerogatives, and duties, would more and more commend itself to their understandings and their hearts, as bringing true glory to God, hope and consolation to the sinner, and satisfactory, safe, and true direction, and ample means of success, to him who, from humble conviction of his degeneracy by nature, and his pollution by guilt, would rise to newness and holiness of life here, and to everlasting happiness hereafter. Their intellectual and spiritual satisfaction and enjoyment would daily increase. In perpetually going onward towards that perfection where they will see face to face, and know even as also they are known, they would find their hearts burn within them for the very fervent desire that they have to advance in the knowledge of divine things. Yielding to the practical influence of religious truth, they would increase with the increase of God, until, by His grace and mercy in the Redeemer, they "come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ."

Besides men of leisure, they who are occupied in studies and pursuits tending to the development and strengthening of the human mind, and the right understanding and practical application of the wonderful laws and operations of nature, have peculiar opportunities of advancing in religious knowledge. It is a most irrational, unworthy, and dangerous perversion of literature and science, to make them minister to scepticism and irreligion. Thanks be to God, their most distinguished and successful votaries have been found in the truly elevated and intellectual ranks of Christian faith and piety. And how is it possible that those studies can be pursued which unfold the mysterious nature, and extensive powers and operations of the human intellect; or those which direct admiring contemplation to the rich beauties and wonders elicited by philological pursuits, the stores of knowledge which they unlock, and especially the light they throw on the true meaning of the inspired text; or those which display the amazing works and laws which the visible world illustrates, and daily present therein new objects of admiration; —how can such studies be pursued, without raising the mind to God, as possessing that self-existent intellect to which sound philosophy points as the first cause of all, and as a Being to be loved, adored, feared, and served?

The enlightened perusal of history gives fresh confirmation to the evidences of our holy faith. It proves that any theory looking for rational religion, save under the light of revelation, is totally unreasonable and inadmissible, because destitute of any foundation in fact. It develops the wonderful completion of prophecy. It fully establishes the historical truth of the Old and New Testament. It points clearly and undeniably to the government of a wise, just, good, and omnipotent overruling Providence. In the melancholy view of human nature which it irresistibly forces on the reasonable mind, it shows the necessity and fitness of the Gospel scheme; while it also furnishes, in its facts, the most lucid and encouraging proofs of the Gospel's adaptation and efficiency for every department of human welfare.

The daily increasing lights of natural science, and the discoveries making by travellers in oriental countries, and by those who are looking into Eastern antiquities, are constantly elucidating the figurative illustrations, and various allusions, under which is imparted much of the instruction of the Holy Bible.

The mysterious truths and operations which meet the philosopher at every step, stamp with the height of absurdity the truly unphilosophical notion that mystery is to be discarded from our religious belief; and prove that the mysteries in the faith and sacraments of the Gospel are but in accordance with the nature, attributes, and acts of the Great Supreme, as illustrated in His works of creation and providence.

Thus may the most important aid be ministered in our search of divine truth by the various departments of literature and science. And this view and use of them become the sacred duty of all who labor in them; and will be adopted by those who prosecute such researches as reasonable beings should, conscious of their accountability, and directing their aim to the highest advancement and the perfection of their moral and intellectual nature. Otherwise pursued, they cannot but increase our guilt, as so many and so valuable means of promoting our best interests, and greatest improvement, neglected or abused.

In all these things, however, it should never be forgotten, man's labor can be successful only by God's blessing—His blessing to prompt, to direct, to aid, and to reward. This can be expected only of His mercy in Jesus Christ. *Faith in Him* then must lie at the foundation of all, and be the constantly pervading principle of all. It must lead to a perpetual looking unto Jesus, as the Way, the Truth, and the Life, and to a constant effort to be like unto Him in the holiness and purity of His character; and therefore to an humble and faithful walking in all the commandments and ordinances whereby He hath appointed that His people should follow Him, and seek His grace, mercy, and truth. Otherwise there is great danger—danger to our characters here, and to all our hopes of happiness hereafter—that our religion will be too nicely measured by that wisdom of man which is foolishness with God, and too nearly conformed to that carnal mind which is enmity against Him.

B. T. O.

THE WORK OF THE MINISTRY IN A DAY OF REBUKE.

A Charge Delivered to the Clergy of the Diocese of Maryland, by William Rollinson Whittingham, Bishop of the Diocese, at the Annual Convention in Baltimore, Wednesday, May 27th, 1846.

(CONCLUDED.)

Nevertheless, to guard the flock over which the Holy Ghost hath made us overseers from the incursions of prowling wolves, is a most important part of the trust committed to us. There is no doubt of the common obligation of all admitted to the sacred ministry in its pastoral function, to "banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word." But there is a significant difference between the promise to that effect exacted of presbyters, when admitted to their order, and that made at the consecration of a Bishop. It is the last only that is required by the Church, "*both* privately and *openly*, to call upon and encourage others to" repel error; of the Presbyter no such requisition is made, but the Church passes on at once to the requirement of his diligence in *positive* teaching of the truth, "in public and private monitions, and exhortations to the sick and whole *within his cure.*" The Bishop alone is required by the Church, "by the Scriptures," to "be able to withstand and convince the gainsayers." It is enough, in her view, for the Presbyter, if "out of the said Scriptures," he "*instruct* the people *committed to his charge.*" Such instruction in sound faith and holy living he is to give at all times and in every way—from the pulpit, in the desk, at the chancel to the young, and by the wayside, the fireside, and the bedside, to the sick and well; but the onslaught upon erroneous and strange doctrine *by him* is to be made only where and when he finds them among the people committed to his charge, for the safeguard of the individuals who may be in danger of their infection. For that the plainness, directness, and affectionateness of private intercourse is best. In that way only, indeed, can error be effectually got at. It recommends itself to no two of those endangered by it, in precisely the same way, on the same identical considerations. A public argument against it may touch one among a score, and not reaching the other nineteen confirm them in their belief of its invulnerability. Privately, the weak place may be discovered and the remedy applied, and the advantage gained with each alone. The sheaf which could not be broken when tried conjointly, yields with ease to repeated efforts on the separate shafts. Private intercourse, therefore, in the discharge of pastoral duty by parochial visiting, I regard as the proper mode of directly opposing error, of whatever description, when it manifests itself among us. One by one its evil plants must be uprooted, its evil seeds selected and cast out. Let no pastor satisfy himself with *public* denunciations, arguments, exposures. By such he may save himself an immediate outlay of time and trouble, but he is doing it at the expense of neglect of duty, both in what he does and in what he leaves undone. The pulpit is occupied to the exclusion of its proper themes, and the peculiar office of the pastor, his watch and ward over the individuals for whom *as such*, he is to render an account, is left undischarged. For the space of three years, St. Paul reminds the elders of Ephesus, when urging them to watchfulness, that he had "not ceased to warn *every one* night and day with tears." He had sought out those who spake perverse things, and those who were drawn away after them, *one by one*: to *each one* of them he had addressed his admonitions, his expostulations, his affectionate entreaties. Thus let the faithful shepherd guard his flock. Let him "*call them by name*;" lead them, not as a flock only, by the sound of his voice addressed to all collectively, but *as individuals*, by reproof, rebuke, exhortation addressed with instancy, in season, out of season, *to each* according to his condition, his temperament, his trials, his difficulties, and his dangers. Our circumstances tend, it is to be feared, to sink the *pastor* into the mere *preacher*. It is a woful fall and dereliction. The *oversight* of the flock committed to us by the Holy Ghost—the *feeding* of the Church of God—comprises greatly more than public proclamation of the Gospel and instruction in truth and duty. The least part of the *pastor's* work is done when he has filled his pulpit well. His oversight must follow the individuals of his charge up and down through their various walks in life; his influence must go with them there, and in order to that be fastened on them at their homes, and in their most domestic and private relations. They must know and feel that *he* knows and feels their cares, their hopes, their joys and sorrows, the peculiarities of their situation, their private perplexities, embarrassments, and hindrances. How can he provide for each "food convenient for *him*," as a good steward of his Lord, if he knows not the pursuits, the occupations, the company, the amusements, the tendencies of character and bent of inclination of each? and how can such knowledge be attained, how turned to profitable account, except by assiduous, free, faithful pastoral visiting? As well may the husbandman expect a harvest from seed sowed broadcast over an untilled field, as the minister of Christ look for "a crown of rejoicing in that day" from people who know him in the pulpit only. The fallow must be broken by the culture of domestic teaching, in order that the good seed sown in public may take root. The *pastor* must be known as such, and as such respected and loved in the family, in order that the preacher may teach with due efficiency in the congregation.

In our Church, the dependence of the clergy for the most part upon the voluntary contributions of their people for support, tends in many ways to interfere with the pastoral relations. In some degree (much less, indeed, than one who had not watched the experiment closely might suppose, yet in some degree) it affects the freedom of private teaching, especially of counsel, warning, and rebuke. In some degree it alters the relation between the shepherd and the flock, by introducing reciprocities and mutual accountabilities, delicate and difficult to manage without lowering and secularising the views and feelings of the respective parties. Both in city and in country, it requires the congregation or parish to be larger and spread over a more extended surface, than ought to be with reference to the nature of pastoral oversight, and the amount of time and labor requisite for its due exercise. Well do I know how some among my brethren are overworked, in their faithful efforts to satisfy their consciences in the care of flocks large enough, or if small, scattered over a district of sufficient extent to afford full occupation for three or four. I am but too painfully reminded daily, how niggardly the Church among us provides for ministerial labor and oversight for her children, in comparison with that primitive standard which is supported by sufficiently clear intimations of Scriptural authority.

Nevertheless, tasked beyond your ability as I know that most of you are, I dare not withhold the word of exhortation, in view of the crying need of those for whom we jointly minister, and the demands of the times in which we live. In the name of Him who bought them for His own, I entreat you to look after the sheep of Christ more closely still than you have ever yet done. In proportion as ungodliness and iniquity abound, let your labors be more abundant, to prevent or roll back their inroads upon the Church of God, and to save from the cankering tooth of profane and vain babblings *every* soul, from the greatest to the least, of those committed to your trust. Go in and out among them, as the instruments of God to increase their knowledge and confirm their faith, to convince the sinner, and to build up the believer in a holy life. To the parent and the child, to the husband and wife, to the master and the servant, to the citizen and the magistrate, to the rich man and the poor, apply in their several stations and relations the words of faith and of good doctrine. Let each feel that God has cared for *his* soul, by providing not only a messenger to call him, and a watchman to give him warning, but a *steward* to feed and nourish, and a *pastor* to guide and rule him. Magnify your office, by your diligence in its discharge. Commend and enforce your authority by showing your sense of the account that is to be rendered of it. So, by testifying both publicly and from house to house, repentance toward God and faith toward our Lord Jesus Christ, you shall be pure from the blood of all men, and be prepared to give an account of your stewardship with joy.

Which may He grant, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep; and through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

Advertisements.

SCHOOLS.

INSTITUTION OF MESSRS ABBOTT,

FOR THE EDUCATION OF YOUNG LADIES,

412 *Houston street, New York.*

Principals—Jacob, John S. C., and Charles E. Abbott.

THE Winter Term of this Institution commences Monday, November 23d. Arrangements are made for the education of young ladies of every age, including children who are just learning the alphabet, and also furnishing instruction to maturer minds in the higher departments of literature, mathematics, philosophy, the ancient and modern languages, vocal music, and drawing. The most able Teachers are employed in these various branches.

The principals of this school, having been convinced from long observation, that the foundation of many diseases, to which the young ladies of our country are annually falling victims, has been laid in the school-room, and that the highest intellectual attainments may be secured without the sacrifice of health, endeavor, by the accommodations of well ventilated rooms, and comfortable seats, and judiciously arranged studies, and active recreation in the spacious garden connected with the establishment, to preserve the physical vigor of those who are well, and to recruit the health of those who are feeble.

The experience of three years in this Institution, and of five years in a similar one in Boston, has settled the question that the acquisition of knowledge may be made one of the highest and purest of enjoyments; and that the stimulus of rivalry, often involving the wreck of generous and amiable feelings, is not necessary to promote zeal in its pursuit. The school-room may be made a place of enjoyment, where the pupils will love to assemble, and which they will regret to leave.

As a highly cultivated mind, without well regulated affections and gentle manners, is of little value, much attention is devoted to moral culture, that the pupils may be prepared to make their homes happy by the exhibition of all Christian virtues. And while no reference is made to denominational peculiarities, a constant influence is exerted to establish in the heart the principles of the Christian religion.

Young ladies from abroad may be received into the family of the Principals at the Institution, where they will be placed upon the footing of daughters, and special attention will be devoted, to make them acquainted with the innumerable objects of interest with which this city abounds, and to give them that acquaintance with human nature, and that ease of manners, which may be acquired by familiarity with society in this metropolis. Eight dollars per week cover all the expenses of pupils in the family, instrumental music excepted. The terms for day scholars vary from $6 to $18 per quarter.

There is a school for boys under the same proprietorship with the above, now in successful operation, at 54 Bleecker street. Principals—J. H. Patten and E. A. Morgan. Nov. 7—2t.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Apply for information to STANFORD & SWORDS,

October 24, 1846—tf.

ST. MATTHEW'S HALL,

Port Colden, Warren county, N. J.

REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.* Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.

College Point, N.Y.

CHURCH SCHOOL, for English and Introductory Classical Education, (10 West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.

September 12—tf

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required. HENRY ERBEN,

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An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans. [This will be one of the largest Organs in the United States.

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A ditto for a Public Hall in this city.

A ditto for an Epis. Ch. on Long Island.

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And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

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Recantation, or the Confessions of a convert to Romanism, edited by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany.

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Selectæ e Patribus seu Theologia summa Clericus haud in utile in usum juventatis academicæ auctore, H. M. Mason, D. D., *nearly ready.*

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HORÆ APOCALYPTICÆ, or a Commentary on the Apocalypse, by the Rev. E. B. Elliott, 4 vols. London, 1846.

Bishop Bulls whole Works, 8 vols. Oxford; 1846.

Waterland's Complete Works, 6 vols. Oxford, 1843.

Concise Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture.

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September 5—yly

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